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AN APPEAL

HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

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FATHER EDMOND SAULNIER

The pioneer priests of one hundred years ago were kept so busy going over their wide territory preaching, instructing, attending to laborious sick calls, building up missions and stations, that they apparently had but little leisure for literary pursuits. But most of these hardy men were men of culture, educated in European colleges, seminaries and universities and could never entirely forget the careful training of their early days. Thus we find in them a taste for local history, which we in vain look for in a later generation of missionaries. Bishop Rosati of St. Louis carefully preserved every letter which he received and a rough draft of every letter which he wrote, with the intention to serve later historical research. Also the hero of this sketch, Father Edmond Saulnier, kept a file of letters; he gave them to his bishop, but after some time asked Rosati to return them, lest they be lost. These letters are found in the Rosati collection at the Chancery Office of the Archdiocese of St. Louis.

It is quite probable that Saulnier knew and wished that some time, perhaps after a hundred years, an inquisitive writer would pore over these letters and also over his own, written to Rosati, to satisfy his curiosity and to collect historical notes. And these men of a hundred years ago, knew the art now nearly lost, the art of writing letters. In our archives are found about one hundred letters, sent by Saulnier to the address of Bishop Rosati, from December 1819 to February 1843. They are most human and interesting. They give a faithful pen picture of the period in which Saulnier lived. In reproducing this picture I do not intend to deliver a panegyric on the virtues and labors of the "great missionary," Father Saulnier. Saulnier was not a great man. He could not preach, he was not a learned theologian nor a forceful character, but played a part in the history of the diocese of St. Louis and he is the only French secular priest who lived to see the transition of the diocese of St. Louis from the French period to the modern period. We describe the life and character of Father Saulnier as it is reflected from his letters with all his defects, errors, labors and virtues.

Edmond Saulnier was born at Bordeaux in Southern France, 13 March, 1798. In Bordeaux he was also educated, but in 1815 and 1816 we find him at Paris in a school on Rue du Regard. (Notice in his memoranda.) At Bordeaux he received tonsure on March 31, 1817; there he also met the priests and students who had attached themselves to Bishop Du Bourg of Louisiana to labor in the missions of Louisiana. A true Gascon, he was quick to take fire, therefore he resolved to leave home and family to work for the souls of the lost sons of France on the banks of the Mississippi. So he approached DuBourg and asked for admission into the diocese of Louisiana. Not

being ready, however, to leave with any of the parties sent across the Atlantic by Bishop DuBourg, he followed later, it seems, alone, and arrived at the Barrens, Perry Co., Missouri, in May 1819. Seven months before his coming the wandering Seminary of Bishop DuBourg had found a fixed abode there, with Father Rosati, C.M., as Rector. At the Barrens Saulnier studied philosophy under Philip Borgna who, on Jan. 5, 1819, had arrived from Italy with Father Cellini.

In November 1819 Bishop DuBourg opened St. Louis Academy on Second street and gave to the newly ordained priest Francis Niel the important offices of Pastor of St. Louis church and Director of the College. He found it difficult, however, to provide the new institution with professors. So he called the young cleric Edmond Saulnier from the Seminary to teach in the place of Perrodin¹. On December 4th (1918) he left the Barrens on an old and stiff horse and made his way through the hills on the West side of the river. He arrived in St. Louis on December 8th, having spent the feast of the Immaculate Conception on horseback in the wilderness.

There is no need to dwell on the conditions prevailing at St. Louis Academy; we refer our readers to the article from the versatile pen of Father Garraghan, S.J.² Just one month after the arrival of Saulnier the new brick Cathedral, built by DuBourg, or rather its main nave, was blessed by the Venerable Servant of God, Felix de Andreis, the Vicar General of the St. Louis District of the Diocese of Louisiana, January 9th, 1820. DuBourg sang the Pontifical Mass with as many or as few ministers as could be found. The parish now, at least, had a church; it may have looked more like a long and narrow bowling alley, but the bare walls were richly decorated with valuable rugs and costly paintings which DuBourg had brought over from France; the French Revolution had ruined many noble families of France financially, and works of art could be bought at bargain prices. The easy going Creole population of St. Louis was very much in need of regular pastoral care. For over fifteen years, since Father Janin had preceded the Spanish garrison for the South, services and instructions were held at irregular intervals and abuses were prevailing. Father Niel, used to the simple life of his home parish at Saint-Antonin, in Southern France, was shocked and in Lent 1820 he preached a series of forcible sermons against the scandalous balls which were held by the members of his flock (letter 20 March, 1820). He created a sensation and raised angry feelings without any perceptible results. In the same year Bishop Du Bourg made peace with Father Antony Sedella, the pastor of the Cathedral of New Orleans and the unruly faction in his episcopal city and left for New Orleans, on November 20th, 1820.

¹ The latter left the theological career, went to Louisiana and married the daughter of Mrs. Smith of Grand Coteau; as such he played a part in the life of Father Cellini.

² St. Louis Catholic Historical Review, I, p. 2, 85.

Saulnier catechized the colored children of the parish; he went into his work heart and soul; he even intended to copy a biography of the holy Negro, S. Benedict of San Filadelfo, which he found in Rosati's library, to draw from it material for his instructions. Little did the black Creole pickaninnies of pure and mixed blood care about the old Sicilian saint who never in his life instructed a negro. Also other impractical ideas went through his head and through the pen into his letters: he desired to bring the glad tidings of salvation to the wigwams of the benighted Indians of the West; then he thought of joining the Lazarists, like Fathers Dahmen and Cellini and others, to give himself entirely to God by the vows of religion. On March 8, 1822, he wrote: *Volo facere Domine quod vis, quia vis, sicut vis, fiat voluntas Dei in superioribus erga me*³. But Bishop Du Bourg would not listen to the fancies of the young man; he advised him to become a secular priest and serve his French countrymen in St. Louis, instead of the Red Man on the Western border lines of Missouri.

When, in fall 1822, Bishop Du Bourg arrived in St. Louis from New Orleans, he gave Saulnier the minor Orders and Subdeaconship on September 20th, Deaconship on September 21st and the Holy Priesthood on September 22nd.

The Academy of St. Louis did not prosper; there were few pupils and, in spite of the dearth of priests for the missions, there were four priests acting as teachers (letter of 14 Nov., 1822): Niel, Michaud, Deys and Saulnier. Niel was sickly; his health went up and down like a thermometer (letter 20th March, 1820); the professors being young and inexperienced, there were grave disorders. Saulnier, tired of toiling amongst these "butterflies," tried to get away: he wanted to go to lower Louisiana, wherefore he handed his resignation to the Bishop; but Du Bourg would not hear of it.

The main difficulty at that time were the finances of St. Louis Parish. There was a debt of 4,500 dollars on the Cathedral. The money had been advanced by the trustees of the church, Bernard Pratte, Auguste Chouteau (the founder of St. Louis) and his step-brother, Pierre Chouteau. These gentlemen wanted their money. But collections amongst the Catholics of the city were hopelessly small. The people had not as yet been trained to understand that the duty of maintaining the church must rest on them exclusively. Up to 1804 the Spanish Government had provided for everything and the tithes were only nominal. The American Catholics of those days relied upon the contributions which streamed into the country from Europe. Besides, business was in a most deplorable condition.

Niel tried his very best to satisfy the creditors; of the offerings of the faithful he retained hardly anything for himself, living personally like a beggar—yea, he contracted a personal debt of 1,200 dollars which remained unpaid for many years. He tried to get money at St. Charles by instituting a lottery, without success; then

³ I shall do, O Lord, what Thou wilt, because Thou wilt and as Thou wilt; may the will of God be done by the will of my superiors.

he arranged another lottery at St. Louis to save the church block, but also this enterprise ended in smoke. On December 17, 1822, the legislature of Missouri authorized the trustees of St. Louis parish to sell as much of the church block as was necessary to indemnify themselves. Wherefore on September 16, 1823, four lots on Walnut Street were sold, but they realized only 1,204 dollars. Father Niel himself was the buyer; on May 25, 1824, he transferred the lots to Pratte and the Chouteaus who, being of kindly disposition to the church, unlike their brother trustees in other parts of the country, in July 1828, gave them back to Bishop Rosati for a note of \$4,748.28 at six per cent interest. The difficulties caused by the debt were drawn out into the year 1830; in 1829 the church owed to the trustees \$5,230.60, including the unpaid interest. The debt was paid by Bishop Rosati in three installments from moneys obtained in France by Bishop Du Bourg, then Ordinary of Montauban in Southern France.

On December 2, 1824 Father Niel had been commissioned by Bishop Du Bourg to go to France to collect funds and to gain priests and students for the diocese of Louisiana. He left in March 1825, after a splendid farewell celebration arranged by the good citizens of St. Louis. But in July he was still in Philadelphia, since the condition of his health did not permit him to go on board a ship. Late in summer he crossed the Atlantic. Between spells of sickness he journeyed all over France introducing the Society for the Propaganda of Faith, which had been organized at Lyons by Father Inglesi, gave lectures on the missions of Louisiana, Missouri and Illinois and collected considerable sums. This money however was used by Bishop Du Bourg for New Orleans and the missions in Lower Louisiana. For, as soon as Bishop Du Bourg changed his residence from St. Louis to New Orleans, he seemed to lose all interest in the missions in Missouri and Illinois. One priest after another was taken away from Missouri and sent to some mission in Lower Louisiana; he tried to transplant the momentum of the religious houses to Louisiana; he even thought of erecting another seminary there, a measure which would inevitably have ruined the establishment at the Barrens. He also maintained that all the books, paintings, church regalia, etc., which he had gathered in Europe in 1816-1817 were his personal property and demanded that these things be sent to him to New Orleans. In June 1824, Saulnier had sent him seventeen boxes of books; he asked for the paintings; Saulnier hesitated and only when Du Bourg insisted, he sent him the pictures of S. Matthew, S. Ann and S. Mary of Egypt, and a large valuable Crucifix.

Du Bourg and his Vicar General Rosati, after the departure of Niel had appointed Saulnier quasi-Pastor of the Cathedral. On March 25th, 1824, Rosati was consecrated Bishop of Tenagra and Coadjutor of Bishop Du Bourg and had taken up his residence at the Barrens. The Seminary could not dispense with the services of Rosati, wherefore he did not reside at St. Louis; his presence in the Seminary was far more urgent.

To the priests, at that time, according to circumstances, were given two kinds of faculties: the minor and major faculties. The minor faculties were similar to those which an ordinary priest enjoys to-day; the major faculties included the power to dispense from certain impediments and were given only to priests who were the heads of distant missions. Because Saulnier could easily communicate with the Bishop or his Vicar General, he enjoyed only the minor faculties. On December 31, 1824, the Bishop, as a New Year's present, sent to Saulnier the communication that he had appointed the Jesuit Father Van Quickenborne, the Superior of the house at Florissant, his Vicar General, and that Saulnier had to apply to Van Quickenborne for eventual dispensations. Saulnier was utterly disappointed; in a series of letters he complained bitterly, inveighing against the Jesuits as such, and expostulating with the Bishop: how could he run after the Jesuit who was now at Florissant, then at St. Charles or Portage; he would need the offices of a special messenger for these errands. Besides, the fees for dispensations had been a source of revenue for the college and the meagre household of the priests. As it was, all of them were poor enough; his own cassock was so worn, that the ladies of the city were taking up a collection to supply him with a new one. He was so excited over this "chicanery" that he could not say his office (19 April 1825). And, on May 29th, to prove that it was impossible to run after Van Quickenborne for dispensations, he stated that a Miss Robidoux had called that afternoon and wanted to be married the same evening, because her Protestant bridegroom had to start for the mines the following morning; this case was perplexing since the woman had been married before in Detroit. He was tired of this business; if he was to be harassed in such a manner, he wanted to be relieved of his position and removed to New Orleans or some other mission. Rosati complained to Bishop Du Bourg of Saulnier's arrogance; the latter was ordered to apologize which he did in a letter of July 31, 1825, but in the same missive Saulnier turns again against the Bishop and loads him with reproaches. Later on the major faculties were restored to him.

On April 25th Saulnier asked for a priest who might be sent to the English Settlement at James' (Prairie du Long, Ill.) and to O'Hara's (now Ruma, Ill.) Saulnier was actually alone in St. Louis, the priests at the college were gone and the college itself had sunk to utter insignificance. He feared that it would have to be closed (15 Nov. 1825). The president, Mr. Brun, he writes, is a pious man, but otherwise amounts to nothing. Mr. Shepard is a Protestant and the revenues are not sufficient to pay the meagre salaries: 200 and 400 Dollars. He wants Rosati to send him Father De Neckere for the College and for the parish, especially for the English sermons. Since Mr. Shepard is a Protestant, he is out of place at the Catholic institution; it is true, Father De Neckere is sickly, but no other work is required of him but a sermon on Sundays; if De Neckere cannot come, please send Mr. Audizio. But Rosati answered, that he needed both

at the Barrens; he even considered the removal of another professor, Mr. Demaillez who was teaching French. This was the limit: on Dec. 6th 1825 he speaks daggers and poniards: Am I to be killed by force? I am still sick in consequence of a sick-call to Edwardsville on August 19th. am expected to do all the work in St. Louis and in addition to provide for Vide Poche. "If I succumb, they shall bury me and all is over...if you want me to die, all right, I shall die!" he exclaims with the pathos of a true son of Gascony. "But I refuse to let Mr. Demaillez depart, for he is also chanter at the church. You have to send me Audizio by all means, for Vide Poche. The college is very shaky. Brun wants to make a contract and rent it for six years, but I am against this plan; a priest must stand at the head of it, not such a bore like this Mr. Brun etc."

What could Rosati do? He yielded and sent him Audizio. But Saulnier soon found that the good Italian priest knew no decent French and hardly any English. So Audizio returned to the Barrens (June 17th 1826) and the ardently desired Fleming De Neckere arrived, end of May 1826. He had been ordained at the Barrens on October 13th 1822. The people were delighted. His English sermons attracted great crowds. Also the affairs of the College were regulated (Jan. 4th 1826) for one year: Saulnier stood at the head of it.

In Lent of the same year dispensation had been given for two weddings; the fee was 100 dollars each, which fee was promptly paid; but Saulnier was afraid of coming trouble; such an exorbitant tax could not be maintained long.

But the exultations over De Neckere's arrival were shortlived. We have given the history of the fight for regular English services in a former issue of this Review⁴. When De Neckere was gone (August 1828), gossip went high. Saulnier was openly accused of jealousy; since he could not preach himself, his enemies said, he had ill-treated poor De Neckere until the latter fled in dismay. The rumors were not entirely unfounded, but in a letter of Sept. 2nd Saulnier energetically protests against such an insinuation. He says, the Protestant preachers are triumphant, for as long as De Neckere was in St. Louis, their churches were deserted, but now the new Presbyterian church is finished and all the Americans run there, instead of, hitherto, to the Cathedral.

When Bishop Rosati did not answer, the blood rose into the Gascon's brains and he wrote on September 12th: "It seems, that I am to be condemned to all the devils and that all maledictions must be hurled against me, but I can only tremble, if I consider my own ignorance and how little fruit I bear, because I cannot announce the word of God, because I am intellectually so limited, not knowing how to direct myself and others." He says all Flemings (meaning also the Flemish Jesuits), who so far came to St. Louis, had only caused trouble. On Oct 10th he excuses himself for his arrogant letter.

⁴ Vol. II, p. 5.

He was again all alone. He could not understand why no priest wanted to stay with him at St. Louis. And there is so much work here; besides, from all parts of Illinois come demands for priests, even from Prairie du Chien, far up the Mississippi. There is nobody to take care of Vide Poche and also Kahokia is without pastor, since old Father Savine has left his post to go to Lower Louisiana, on May 26th 1826. The College has been closed or rather it has not been reopened since De Neckere and Desmallez were gone. A gentleman by the name of Servari who had offered his service a year before, was teaching school to about ten to twelve pupils (Letter 27th Feb. 1827.)

In fall 1826 a report spread in the newspapers that Bishop Du Bourg had resigned. On Ascension Day 1826 he had preached in the Cathedral of St. Louis, Saulnier accompanied him to the boat and on June 1st he sailed from New York, never to return. His resignation, which he had sent in February, was accepted by the Holy Father on the very day when Du Bourg's ship entered the port of Havre (July 2nd.) On July 18th DuBourg from the Seminary of Angers sent a letter to the "Ami de la Religion," stating that it was not ill health which moved him to resign, but other important reasons. The Catholic Miscellany said: Vexations and oppositions caused his resignation. (Letter 21st Oct. 1826.) Du Bourg was abandoned by everybody; towards the end, on account of the Seminary he had lost also the friendship of Rosati. To his many plans the priests showed a passive resistance; even his friend, Bishop Flaget opposed him, still more the Archbishop Marechal of Baltimore; at last he imagined that there existed against him a secret alliance of the clergy. The Nullifidians, Freemasons and bad Catholics of New Orleans hated and culminated him. And in addition to all this he grieved over the Inglesi incident, which had brought him into disrepute at home and abroad. He preferred to go. And he was so poor when he left his diocese that he had to borrow forty dollars from Father Saulnier because he did not have enough money to pay his fare. Later on the Bishop paid the money back to Saulnier's mother.

At first no one in St. Louis and New Orleans believed the reports about DuBourg's resignation, because, before leaving, he had spoken of many plans for the future, not mentioning his intention to resign to anyone. But on the eve of the consecration of Bishop M. Portier (Nov. 4th 1826) the documents arrived in the episcopal residence at St. Louis, containing the news of the demission of Du Bourg and the appointment of Rosati to the office of Administrator of the two dioceses of St. Louis and New Orleans (until then one diocese of Louisiana) with residence at New Orleans (2nd July 1826). But although Rosati refused to reside at New Orleans and finally (20th March 1827) was nominated Bishop of St. Louis and Administrator of New Orleans, he resided but little at St. Louis; mostly he sojourned in the missions of Lower Louisiana, until, on May 16th 1830 he could

consecrate in the Cathedral of New Orleans his friend and pupil De Neckere to the bishopric of New Orleans.

On November 5th 1826, on the day of the consecration of Bishop Portier, the German priest Father Anthony Joseph Lutz, arrived from Paris. His life for 21 years was intimately connected with that of Father Saulnier. Great friends they never were, the Gascon and the Frank from Baden. At least Father Saulnier in his letters hardly ever has a good word for Father Lutz.

On February 24th 1827 Father Saulnier resumed his agitation for the College on Second Street. He says, that Mullanphy donated to the Madams of the Sacred Heart a plot for a girls' school. He thinks, that also a boys' school ought and could be opened in connection with the Cathedral. He wants Rosati to send Chiaveroti to him, who had arrived with Lutz. Servari, Chiaveroti and himself could easily maintain the school. He advises him to sell his farm on the River des Peres for this purpose. On July 23rd 1827 he writes that the Jesuits intended to re-open the College on Second Street; but the affair came to nothing. On June 10th 1828 he says that Servari (*bon diable*, who talks of getting married, then of resuming his studies for the priesthood), himself and the Cathedral clergy contemplated to re-open and manage the Academy in fall. But Rosati refused to enter upon these plans. On Nov. 2nd the Jesuit P. Verhaegen, opened a college on Ninth and Washington Avenue thus absorbing the former Academy near the Cathedral. In 1832 the college building was changed into a chapel in honor of the Mother of God, in which at first Mass was said for the Catholic negroes. This chapel had room for about six hundred people (Rosati to Timon, 26, Feb. 1832). On Septuagesima Sunday 1834 Father Lutz held services in this chapel for the Germans, for the first time.⁵

At that time there was not a single priest in all Illinois. Old Kaskaskia was vacant and was visited only occasionally by the Lazarists Timon and Cellini; also Prairie du Rocher was without a pastor and ancient Kohokia as well. Not before July 1830 could Bishop Rosati provide for these old parishes: Paillasson went to Kaskaskia, Doutreluigne to Kahokia; both, however, stayed only a short time. Saulnier had an assistant in Father Lutz who, in spite of his defective French, attended the two parishes of Vide Poche and Kahokia. Saulnier repeatedly asked for another assistant, but the Bishop had nobody to send. After, on June 29th 1828 he had ordained Regis Loisel, he sent him to the Cathedral⁶; but Father Lutz on July 30th went to the Kansas Indians and Father Loisel was sick most of the time and bed-ridden in the house of his mother. Lutz returned in December, but in spring he went North to preach to the Indians in the Northwest Territory and Loisel went back to the Seminary. Neither did he fare better with Father Dussaussoy whom Rosati appointed assistant at

⁵ Cath. Hist. Review of St. Louis, Vol. IV, 1.5

⁶ Cath. Hist. Review of St. Louis, Vol. I, 1.

the Cathedral in August 1828. Dussaussoy, a pupil of the Jesuits, had come from S. Michel, Louisiana. Dussaussoy was expected to teach catechism every Sunday before and after Vespers, besides he was to attend Kohokia, Edwardsville and Vide Poche, together with Loisel, when the latter was not in bed. The English sermon was to be at nine o'clock. *Voilà de bonnes choses*, wrote Saulnier (29 July 1828); nine o'clock is too early for the English sermon, it ought to be after High-mass⁷. And how could Dussaussoy give catechetical instructions three times each Sunday, twice for the children and once for the adults and at the same time attend the outlying missions? But—he writes—*melius est obedire quam jubere, quamvis hanc sententiam degusto, mea natura potestatem amat*⁸. There Saulnier spoke the truth!

On August 18th Saulnier again uses hard words on account of the entire arrangement concerning the instructions, the sermons and the missions. Besides, he writes on February 12th 1829, Dussaussoy is lazy, he only thinks of eating, drinking, sleeping, perspiring and keeping us company; he refuses to obey me, etc. But if a person reads the letters of Dussaussoy of the same period, things sound entirely different. He was weak and the transition from the soft climate of Louisiana to the rough and changeable weather of Missouri was too dangerous. He was sick continually with some pulmonary trouble. Finally he was compelled to leave. On April 11th 1829, with Father Van Quickenborne, S. J., he left for the East to recuperate in France. Saulnier accused Van Quickenborne of having enticed Dussaussoy away.

From Saulnier's letters we also learn the history of the Proper of St. Louis (the offices in addition to those of the Roman Breviary). Du Bourg had obtained the oral permission from Pope Pius VII (in 1815) to compile his own church calendar. Du Bourg selected one hundred feasts, the Offices of the Passion of Christ, some feasts of the Blessed Virgin and a great number of feasts of Saints from many calendars of the Latin Church and the Roman Martyrology. Mostly he selected such saints who had preached the Gospel to pagan nations. Because he did not have approved offices for all these feasts, he composed the lessons and orations himself, like those for the feasts of S. Frumentius of Abyssinia, S. Boniface of Germany, St. Bruno-Boniface of Russia etc. The Proper was printed by Cummins at St. Louis, but it was not finished before November 1822. The Ordo was made by Rosati, but so arbitrarily, that each year several saints was missing, even some of the general Roman Calendar. (Letter 6. Dec. 1825). For 1827 Saulnier made the Ordo for the first time. Du Bourg himself had commanded him to omit the office of S. Ferdinand, because the

⁷ Loisel spoke English well; Saulnier himself after the departure of De Neckere had preached both in English and French at High Mass and, after a while to the great dissatisfaction of the Irish had put off the English sermon to the afternoon.

⁸ It is better to obey than to command; I understand that this sentence is true, but my nature prefers to command.

lessons relate, that the saint personally used to carry wood on his shoulders wherewith to burn heretics. The former manuscripts of the *Ordo* compiled by Rosati he compares in a letter to the tower of Babel. But under the direction of Saulnier also there came an unceasing rain of criticisms about the *Ordo* and poor Saulnier who had so loudly reproached Rosati, came to the conclusion that it was impossible to issue an *Ordo* entirely free of errors. The irregular, always vacillating calendar of Du Bourg was abolished, when Anthony Blanc became Bishop of New Orleans in 1835 and when Saulnier, the editor of the *Ordo* was moved to Arkansas Post. St. Louis and New Orleans then adopted the simple *Ordo* of Baltimore.

Towards 1827 the quarrel about the debt resting on Du Bourg's Cathedral broke out a second time in earnest. A Madame Laquaisse had willed her property to Saulnier in favor of the church, but nobody would buy it for a decent sum. Saulnier, like so many others, had come to America, full of holy enthusiasm, to work for the salvation of souls. And now it was the care for the miserable mammon which took up all the forces of his activity. Saulnier was disappointed. In the mean time everybody saw, that something must be done in the matter of arranging for a larger church. Laville and Morton, the builders of the Courthouse presented plans for an entirely new church; an Irishman by the name of English, offered to enlarge the old church. To the debt resting on the Cathedral were added the personal debts of Father Niel, which Rosati paid upon the advice of Saulnier. Then the streets were to be paved, at the expense of nine hundred dollars. The city wanted twelve feet of church property (cemetery) to widen Market Street, in short, there were difficulties on all sides, so that Saulnier did not know what to do. In addition the rumor spread through the city that the Jesuits, in connection with their college, were going to open a church, in which there would be a sermon in English every Sunday. Saulnier, on May 9th 1829, warned Rosati in energetic words, never to give his permission, because then the Cathedral would be vacant on Sundays and everybody would run after the Jesuits.

In his financial difficulties Saulnier once spoke to Bryan Mullanphy. Mullanphy said, that, as far as the Sisters of Charity were concerned, Saulnier should let him know what they needed; he was going to consider them as his own daughters; as long as he lived, they should not suffer for anything; he would pay all their expenses. But when Saulnier cautiously asked him to finish the Cathedral church and ask for this good work a perpetual solemn anniversary, to be held at the Cathedral, also that he might found an Orphan Asylum for boys, Mullanphy answered, Saulnier should not dictate to him what good works he was to do; he would in time think of this himself and he would await, what idea God would put into his mind. (January 19th 1829).

On February 1829 Saulnier wrote to Bishop Rosati that he gave the last sacraments to Mr. Auguste Chouteau who received them with

great devotion. Auguste Chouteau was the same man who on Feb. 15th 1764 had directed the founding of St. Louis. It seems that Auguste Chouteau had been a practical Catholic all his life—at least according to Colonial ideas. On February 24th Chouteau died; the following day Saulnier sang the exsequial Requiem; he received three dollars and fifty cents for his services—also according to colonial ideas!

The receipts of the church and of the clergy must have been deplorably miserable. On February 24th, 1829 Saulnier writes that he would like to have a salary of two hundred dollars, or at least of one hundred dollars. The accidentals were beggarly; the Sunday collection brought two to three dollars. The Christmas collection, which Saulnier used to take up in person, amounted to 25 dollars in 1825. Finally Saulnier was tired of all this stinginess and penury. On February 12th, 1829, he writes he was tempted to have himself suspended, to get rid of all the misery. He insists that the Bishop should send him to Kahokia or somewhere else. On May 16th, 1830, he writes, if Bishop Rosati should come to St. Louis, he should please not bring along De Neckere, who had just got over a spell of serious illness at Ste. Genevieve. Saulnier says: "I endeavor to overcome all prejudice against De Neckere and I am glad that he is to be Bishop of New Orleans, but the people of St. Louis are so enthusiastic over him, that his presence in St. Louis would injure the authority of Rosati and his own."

In 1830 the Bishop and his people had agreed that the old partly dilapidated Cathedral should not be enlarged, but that the city would build a new Cathedral. Collectors were sent out, but these returned discouraged and disgusted. Saulnier saw that he could not collect more than four thousand dollars in the city. Poor prospects indeed! Besides, one of his assistants had run away: Father Mascaroni had returned to the Barrens; also Rodier left. In place of the latter, an Alsatian named Zender, had come, "an undefinable creature," wrote Saulnier—"how such a subject could ever have been ordained (Letter 2 June, 1830), full of pretensions, extremely suspicious, with truly Ostrogoth ideas? he believes that everybody thinks only of him and speaks of him alone; he demands of the negress Margarite that she should clip his hair and his tonsure; everybody can see that he is an imbecile, an idiot," etc. No doubt Saulnier was an expert in criticizing and abusing his fellow priests!

At this time a peculiar affair occurred, which is reflected also in Saulnier's letters. The latter writes on July 26, 1830:

"All the Irishmen who read the Catholic Miscellany, are astonished to read that Mr. McMahon has received tonsure and fear lest you will confer upon him also other orders, whilst you know, that ten years ago he intended to marry in Cincinnati and that on the eve of this second marriage his first wife with two children arrived from Ireland to live with him. Soon after he has left this wife and went to Lexington. People wonder why he leaves his wife to misery and to the mercy of others. Messrs. Mullanphy, Walsh, Lynch, etc.,

resent the fact that he has received Holy Orders, etc." But all this was malicious gossip. John McMahon had complied with all the requirements and conditions of the Roman Court and had received the necessary dispensation on July 25, 1829; his wife found refuge in an Irish monastery. On July 17, 1831 he was ordained deacon, on November 20th priest and attended Apple Creek and Kaskaskia from the Barrens. On August 22nd, 1832, he was appointed pastor of Galena (Fever River) and Prairie du Chein, but died of fever in Galena June 19th, 1833. This is one of the rare cases, that a man, during the lifetime of his wife has been ordained priest. For further particulars we must refer the reader to Fr. Rothensteiner's article on Rev. John McMahon, in the *Illinois Catholic Historical Review*, Vol. II, No. 3.

Between June 26, 1830 and September 1, 1831 Saulnier had no chance nor reason to write a letter to Bishop Rosati, since the latter resided in St. Louis, busy with the preparations for the erection of a new Cathedral. But on September 1 he sent him a letter, although he lived in the same house with the Bishop. He opened his whole heart to him; he implored him by all things sacred in heaven and on earth, to take him away from St. Louis, to send him to Vide Poche or Prairie du Rocher, to Kaskaskia, Sangamon (Ill.) or Arkansas. "There are so many priests in St. Louis," he says, "and I am the beast of burden for all—I have to feed them all—in August 336 loaves of bread were eaten in the house—I am disgusted—utterly—You must remove me, absolutely."

But, it seems, Rosati was in no great hurry; he was used to such outbursts from the part of the nervous Gascon. When the Bishop, however, went to the Barrens for a few days, Saulnier sent a letter after him complaining that he was sick of fever and insisting that he must be removed. And now Rosati yielded to his entreaties. He saw that he could not retain the man in St. Louis. But of all the missions which were dependencies of St. Louis, he gave him the most difficult and most distant: on November 28 he appointed him pastor of the Post of Arkansas, way down South, near the mouth of the Arkansas into the Father of Waters. We have given an account of this mission and the dismal failure of Saulnier's administration in the first volume of this Review, p. 243-268. On December 14th he arrived at the Post, in company of Father Beauprez and a young Irishman, Patrick. In February of the following year he collected four hundred dollars for his Arkansas mission, at New Orleans. He conceived great plans: a church, a residence and a convent for Sisters were the goal of his ambition. But on June 28 a tragi-comical quarrel with the son-in-law of his host robbed the sensitive Gascon of all his courage and cut short his career on the Arkansas River. He took the next boat (13 July) and fled to St. Louis, where he arrived towards the end of July.

Bishop Rosati pitied the poor man who so abruptly had fallen out of the seventh heaven. On August 22nd he appointed him pastor of Vide Poche (Carondelet) and Gravois (Kirkwood). Saulnier's

first letter from Vide Poche is dated Nov. 28th. It gives no information about what passed between him and the Bishop after his arrival in St. Louis from the Post of Arkansas.

In the vicinity north of the mouth of the River des Peres, four miles south of St. Louis, Clement Delor de Treget founded a colony in the year 1776, first known as Delor's village, later as Prairie a Catalan, also Louisbourg; finally it was named "Carondelet" after the Governor of Louisiana. The people of St. Louis nicknamed the village "Vide Poche" i. e., "Empty Pocket." Holy Mass was celebrated now and then in a house along the river banks. On the 16th of July, 1818, Bishop Du Bourg visited the colony and said that a little Church in honor of Our Lady of Mount Carmel should be built on the hill. This was done. De Andreis drove the first stake; the material of the old and dilapidated church of St. Louis was used and the church was built as best they could under the circumstances. It was always considered a mission church. The first resident pastor was Father Saulnier.

Just as he tried to bring the Sisters of Mercy to Poste d' Arkansas, so he now tried to establish a branch in Carondelet. On May 2, 1833, the erection of a small house containing two rooms was begun and the Sisters took charge of the same on December 13, 1833, not as a parochial school but as an orphanage. The church in Carondelet was in a pitiable condition. For that reason Saulnier began with the erection of a new rock church. The corner stone was laid on June 29, 1834; on December 24, he himself blessed the church using the "benedictio loci." On January 24, the old church collapsed.

On October 26, 1834, the new Cathedral in St. Louis had been consecrated. The celebration lasted a week. St. Louis now had a church of which it could be proud, and which even today is one of the sights of the City. The Cathedral built by Bishop Du Bourg had been changed to a warehouse, but burnt to the ground on the night of April 6, 1835. With this event the regime of Bishop Du Bourg was at an end.

On March 25, 1836, six sisters of St. Joseph from Lyons, France, arrived in Carondelet under the leadership of Sister Delphine and Sister Febronia Fontbonne and her brother, Father Fontbonne. They came at the request of Bishop Rosati because the sisters at hand (the Madames of the Sacred Heart and the Sisters of Mercy) were not sufficient for the present needs. They moved into the house of the Sisters of Mercy and opened a school.

Sister Delphine was made Superior in the house at Carondelet. A division took place; some of the Sisters were against Sister Delphine, but Saulnier interfered although this was a matter for the Spiritual Director Father Fontbonne. Saulnier also thought the Sisters ought to take more interest in the parish, the services and the Church choir, than their French rules allowed them. This was the cause of strained relations between Mother Delphine and Father Saulnier. With this Father Saulnier's troubles began.

These troubles were augmented by Father Saulnier's fondness for drink. On December 21, 1838, he wrote a letter to Mother Delphine, the contents of which plainly showed that the writer was under the influence of liquor. The Bishop had already reprimanded him early in June. Saulnier, a true Gascon, wrote: it would take years, probably a lifetime to forget the memory of the reprimand.

In St. Louis they showed him the cold shoulder. Father Lutz threw a horse whip at his feet and called him "infant," "imbecile," and the like. Saulnier had to promise Bishop Rosati not to touch intoxicants. But one day in November, 1838, Saulnier rode into St. Louis and bought a bottle of whiskey, part of which he drank in the evening and the rest he finished in the morning. Later on he stated that as one of the older priests (he was then priest 16 years, and forty years of age), he was entitled to use something stronger for his health. In our days a priest of twenty-five years is considered one of the Junior clergy. He let the empty bottle stand in the room of Bishop Loras of Dubuque, who had just returned from France with some young priests. Bishop Loras was indignant and the young men were scandalized. In February, 1839, when Saulnier met Father Elet, S.J., (President of the St. Louis University), the latter called him a drunkard, an animal, and told him to give his parish to someone who could do some good. Saulnier, in childlike simplicity, related all this to Rosati in a letter dated Feb. 18, 1839, and used this opportunity to oppose the Jesuits, saying that the Jesuits would finally usurp all his rights. Ten years previously, in 1829, he had already issued a philippic against the Jesuits, especially against Father Van Quickenborne.

In August 1832, he became pastor of Vide Poche. His last letter to Bishop Rosati is dated April 20, 1842. He wishes the Bishop a happy journey and a pleasant return. Bishop Rosati and Father Lutz went to Baltimore on April 25, and from there to Rome. He was never to see St. Louis again. He died in Rome, September, 25, 1843. On November 30, 1841, Bishop Rosati consecrated the Rev. Peter Richard Kenrick as his Coadjutor. This took place in Philadelphia. Bishop Kenrick, being an Irishman, was not very welcome in St. Louis. He did not announce the day of his arrival. When the boat arrived, no one was there to greet him. He gave his baggage to a teamster and followed the wagon on foot to the Cathedral.

One of the first official acts of Bishop Kenrick was the suspension of Father Saulnier, in the year 1842. He allowed him to go to New Madrid, where his friend Ambrosius Heim was pastor. Some of his parishioners and a few sisters of St. Joseph petitioned the Bishop in favor of Saulnier but in vain. Kenrick wrote to Rosati that he had to suspend Saulnier (his intemperate habits were so fully known, etc., letter dated Feb. 20, 1842), in order to make reparation for his previous scandals. His successor was Fontbonne, his former rival. He did not reject him entirely but on July 22, 1842, he appointed him pastor of St. Philip's Church at French Village, Illinois, today Edgemont, East St. Louis. His last letter to be found in the

archiepiscopal archives was written from this place and bears the date, Feb. 8, 1843, addressed to Kenrick. In this letter he writes that he could not say much about French Village regarding the census, Father Loisel of Cahokia would know much more about this. Father Loisel had said Mass for the first time at the village on October 27, 1836. The village was not separated from Cahokia and made a parish of its own until April 18, 1841. Bishop Kenrick came for the first time on July 16, 1843, and appointed Father Saulnier as first pastor a few days later. It seems that Saulnier did not reside at French Village but at Cahokia with Father Loisel. When he came to French Village, he most likely stayed with one of the colonists or lived in the sacristy.

During Saulnier's administration, the terrible floods of 1844 took place. The colonists suffered very much from the floods and still more from the fever resulting from the floods in the low lands. Loisel died a victim of the fever May 10, 1845. Saulnier left for a "healthier climate" on April 1845.

When the students of the Seminary went to the Bluffs above French Village to spend their vacation there in 1845, the church had been deserted; the students used it for their spiritual exercises, according to O'Hanlon, "*Life and Scenery in Missouri*" p. 98. "Little did we then imagine the unsanitary danger to which we were exposed. It was only the year before, when all these bottom lands had been submerged many fathoms deep, under the floods of the Mississippi and now that these had disappeared, new stagnant pools of water had been formed, while the malaria, which produces fever and ague, more than usually abounded. This we were constantly inhaling day and night, and before our vacation term had concluded, symptoms of the localized illness were developed amongst the priests and students. We resolved therefore to leave these dangerous haunts, and no sooner had we returned to St. Louis, than we were all attacked successively with bilious fevers and intermittent agues. In fact our Seminary became a hospital and the doctor's visits were not only daily but hourly made."

Under such circumstances one can hardly blame Saulnier for not staying in French Village or Cahokia. With the permission of Bishop Kenrick, he remained at the Cathedral to wait there for a new appointment. But he was never again to be a pastor. There was no longer a scarcity of priests and Bishop Kenrick apportioned all pastoral work, as far as possible to the younger clergy.

We find the following, rather meager, dates in a book of receipts and expenses which Saulnier kept (Feb. 1844 to Nov. 1857) and in which he made notes which were both political and personal.

As we are not giving a sketch of Bishop Kenrick's activities, the following important dates of Saulnier's life from this time on, will suffice.

On May 2, 1845 he went to St. Patrick's where he became an assistant, with St. Cyr and Wheeler to Father Lutz. The administra-

tion of the German pastor at St. Patrick's was of short duration; in the following year Wheeler was appointed pastor, Lutz was made Vicar General and Saulnier returned to the Cathedral as chaplain of the Sisters of Mercy (Fourth and Spruce). Father Simon Paris was pastor at this place since 1844. Father Saulnier and Father Paris did not get along very well because of their different dispositions. Moreover the presence of Bishop Kenrick did not help to make him feel more comfortable and Father Paris therefore advised him to return to French Village which at that time belonged to the new Chicago Diocese. But Saulnier refused to do this and gave the following reasons in his characteristic manner. (June 4, 1847).

Nolo ire ad Villam	I do not care to go to the Village.
Causa Calumniantium	because of calumny.
Causa aquae	because of the water.
Causa morbi	because of sickness.
	on account of the necessity of riding
Causa equitandi	on horseback.
Causa magnae solitudinis	because of lonesomeness.
	because of the necessity of taking
Causa edendi in aliis Domibus....	meals with strangers.
Causa multarum domuum potandi et ludendi et aliarum causarum	because of the drinking and gambling in many homes.
Causa oblivionis meae post mortem	because I will not be remembered after my death.
Causa dispersionis mearum rerum nihil obtinendarum mihi pro anima mea	because everything belonging to me will be given away and nothing will remain even for my soul.

He therefore remained in St. Louis. On the 5th of August 1848 he received his citizenship papers. He was made Chancellor September 15, 1850 because of his knowledge of Diocesan affairs. The days of the French regime were a thing of the past however, St. Cyr and Saulnier were the only ones who remained. The other French priests who were still living went to other dioceses.

On October 5, 1854, Saulnier made a trip to France, his first visit since 1819. He took \$900.00 with him on this trip; the trip to New York (via Chicago, Cleveland) lasted three days. The fare on the steamer Canada (with Bishop Hughes and Timon) to Liverpool cost \$130.00; he visited Paris and Bordeaux and returned to St. Louis on March 9, 1855. He still had \$250.00 when he returned. His scholar Patrick McLoughlin, who was with him in Vide Poche and Poste, presented him with \$100.00 on his return.

In the year 1856 the Fathers Wheeler and P. Ryan (later Archbishop of Philadelphia) were assistants at the Cathedral; while Father Paris was in France, Father Ryan was made administrator. Saulnier, who had very little to do, complained much about these two men.

In September 1856, he wrote: "Remark well, that the Revs. Wheeler and Ryan, no matter if they have appointed a week at each turn for the sick call they ought to stay, they are going out every night after seven. The 20. August they came for a sick call. I was obliged to see a girl, administered her speechless and she died two hours after. Then the 1, September, Mr. Wheeler not willing to go on a sick call (on the other side in Illinois), by chance Mr. Lauffet (?) of Detroit went to that sick and administered him and the sick died. During the night, the 2, Sept. at half past seven, a couple came to be married and then Mr. Wheeler was absent and the marriage was performed at half past eight when Mr. Wheeler returned. I was on the point of telling the Archbishop when Mr. Ryan promised to be more punctual."

Later on in September, he writes again: "The 21, they came for a sick call at 8 o'clock; as the sick was in eminent danger, the two priests being absent, I was obliged to go and returning from the sick call the RR. gentlemen were not arrived. Mr. Wheeler came at 9, Mr. Ryan came at 9.30. At breakfast I told them that I would inform the Archb., but they promised again that they would be attentive to their duty."

On March 8, 1862, Saulnier was made chaplain to the Carmelite Sisters whose headquarters were at Baltimore and who had established a convent at Clay Farm near Bellefontaine, in the vicinity of Holy Cross Church, Baden. He died there March 22, 1864, at the age of 66. He died of a stroke whilst saying Mass. Saulnier was a heavily built man, he had a powerful voice and was very fond of solemn celebrations conducted after the French manner. He was a great admirer of Rosati and trusted him like a child. He told him his troubles as a child would go to his mother. He told him all his troubles great and small. As he was a man of good will and genuine piety, he could have accomplished great things, had he been able to overcome difficulties. Today a few priests are still living who, in their youth knew him, as for instance, Father M. S. Brennan, who is his successor today in Carondelet who, in his reminiscent moods, often speaks of Father Saulnier with great reverence.

F. G. HOLWECK.



HISTORICAL SKETCH OF CATHOLIC NEW MADRID

II.

THE CHURCHES OF ST. JOHN THE BAPTIST AND THE IMMACULATE CONCEPTION.

It is neither a very interesting nor a very important account we have to offer in regard to the religious growth of the old river-town of New Madrid during the last hundred years. Political upheavals, destructive earthquakes, a sanguinary war with armies traversing the territory from south to north, from north to south, and chiefly the dearth of priestly help in the very extensive diocese of St. Louis, were the main causes of the slow development, often looking for all the world like a sad retrogression of Catholic life, in the city of New Madrid and vicinity. Good, earnest priests came and went: not one of them, save the first pastor, died in the place. Some earnest attempts, even heroic efforts, were made to inaugurate a greater advance. They failed, not through incapacity, but through lack of means. Then there were also a number of languid efforts, succeeded by real setbacks. There were men of high talent who seemed to waste their efforts on a hopeless desert. Yet, religion thrived, though it showed but few outward signs of progress, and today the Parish of the *Immaculate Conception*, the successor of the Parish of St. Isidor, and St. John the Baptist, is one of the better country parishes of the Archdiocese. We have gathered in our narrative all the data we could find in printed and manuscript sources. We hope our readers will help us fill out the lacunae by their own investigations.

On the 5th day of January, 1818, William Du Bourg, Bishop of Louisiana, arrived in St. Louis and began to bring order out of the disiecta membra of his vast diocese. The work was, of necessity, gradual: it was in November 1820 that New Madrid was to receive his immediate attention. In a letter to Father Joseph Rosati, sent from New Madrid on that date, Bishop Du Bourg writes:

My dear Father Rosati:

I stopped here to see what condition Religion is in at this place. These poor people, in all sixty Catholic families have been in the last twenty years without any religious assistance whatever, no marriages, no baptisms, no sacraments.—Still they wish to have a priest: but I do not think they have the means to support one; neither do I believe that it would be good for a priest to stay here. Nevertheless, I deem it necessary that a Missionary should come here 3 or 4

times a year. Mr. Robert McCoy,¹ at whose home I am now, will give him lodging and board; he has a nice hall where Mass may be said. The congregation will give the Priest \$70.00 every time he comes: he shall remain each time a fortnight to instruct, etc. I wish that Fr. Potini should undertake this mission. He may go first to Cape Girardeau to Mr. Steinbeck, whose family are Catholic, and will say Mass there for the few Catholics of that quarter. Thence he will go to Mr. Hopkins', 29 miles farther. He will fare very well there; Mr. Hopkins' family also are Catholic. From Mr. Hopkins' to New Madrid the distance is about 30 miles, and, I am told the road is good all the way down. Fr. Potini should take along whatever is needed for the celebration of Mass and the administration of the Sacraments. I think that at Cape Girardeau, they will also contribute their share of the expense for the priests' journey. He may begin as soon as possible.

✠ L. Wm. Bp. of La.

.... On further reflection, I think Fr. Cellini will be more suitable for this mission than Fr. Potini, on account of his more mature age.²

There is a slight mistake in this letter as to the length of time during which New Madrid was deprived of priest and altar. From a letter of Father Maxwell to Father Gibault at New Madrid it appears that old missionary was still the pastor of New Madrid in October 1801. Louis Houck in his History of Missouri states that "until his death in 1802 he (Gibault) was active in all spiritual matters, and as priest of the parish received a regular salary from the government." Others give the year of Father Gibault's death as 1804;³ which opinion seems, at least, probable. Therefore the interval between Father Gibault's last ministration and the coming of Bishop Du Bourg is less than that given by at least one and possibly four years. I mention this point in particular because later on that period of utter desolation is extended to twenty-five years.

To return to our letter: Not Father Potini, but Cellini was sent to New Madrid. On May 24, 1821, Father Rosati writes to Father Francis Baccari, Vicar General of the Congregation of the Missions in Rome as follows:

"Father Cellini, besides the sick calls and confessions, has the charge and direction of the work here at home. Moreover, he has a parish of French, people, amounting to 70 families, at New Madrid, on the Mississippi river, more than 100 miles from the Seminary. He goes there three or four times a year, and the trip takes him four or five weeks each time. Those poor people had had no priest for twenty years. You may well imagine in what condition they were. Ignorance cannot go any farther. It is morally a forest to frighten the stoutest heart. However, there are good dispositions. Father Cellini went there for the first time during the month of March; he baptized there a great many people, even adult persons, and two Protestants; he urged them to build a church, and in a short while, when that church is finished (it does not take long in this country to build), he will go there again."

¹ Robert McCoy had been employed under the Spanish Regime as a Secretary of the Civil administration. Many legal papers signed by him are to be found in the New Madrid Archives, preserved at the Jefferson Memorial.

² Archives of the *Catholic Historical Society of St. Louis*.

³ Father Pierre Gibault's last years are clouded not only in sorrow and disappointment, but no less in doubt and uncertainty. There are writers who maintain that the old missionary returned to Canada, his native land. But there is, as far as we could find, no proof of this.

The church was not built at that time, and there is no indication that Father Cellini repeated his visit. Yet there is an obscure allusion to other visits in a letter of Father Cellini to Father Rosati, dated October 22, 1821:

"I have written to Mr. McCoy on the subject you mentioned to me in your letter; and I hope that when our Brothers arrive there, they will be assisted as we wish."

The McCoy's were, no doubt, the family of Robert McCoy of New Madrid, with whom Bishop Du Bourg had made arrangements for future priestly services in 1820.

By an accident, or rather a dispensation of Divine Providence, Mother Duchesne of blessed memory the first Superior of the religious of the Sacred Heart, was to bless the sadly-forsaken place with her presence. Baunard-Fullerton gives the following account in *The Life of Mother Duchesne*:

On the return trip "the Cincinnati" ran aground on a sandbank opposite New Madrid, a hundred (nearly two hundred) miles from St. Louis. The river was so low that it was impossible to foresee when the boat could proceed — this delay and uncertainty were harassing! Mad. Duchesne... resolved to turn this interval to account by making her annual retreat... A fortnight elapsed in this way, and then she received a pressing invitation from Catholics in the neighborhood, Mr. and Mrs. Kay, to come and stay in their house. Mad. Duchesne Miss Pratte accordingly spent five days with these kind people."

The next visit made to New Madrid by Lazarist missionaries was that of Father John Mary Odin,⁴ just ordained, but to become founder of the Church in Texas and finally archbishop of New Orleans, accompanied by the deacon John Timon, who was to rise, in the course of time, to the dignity of the first Bishop of Buffalo. The trip was made during September and October 1824. It is narrated in full in the *Annales de la Prop. de l. Foi* vol. II.

All that bears on New Madrid is the following: "After a three days' journey (from Jackson) we arrived at New Madrid. Our sojourn there was short, in spite of the great needs and the earnest prayers of the inhabitants, who have not had a resident priest among them for nearly twenty-five years. Mentioning their return in his *Diary*, on Oct. 31, 1824, Rosati writes: *Sacerdos unus (miltendus foret). Novo Matritum, ubi plurimum desideratur.*

"One priest should be sent to New Madrid, where he is much needed."

And under date of December 1, 1824, the *Diary* of Rosati reads: "Duobus viris Novi Matriti promisi sacerdotem in illam civitatem missurum initio veris proximi."

I have promised two men of New Madrid to send a priest to that city at the opening of the Spring of next year. (1825).

Some one must have been sent, for on April 12, 1825, Bishop Du Bourg writes to Rosati evidently in answer to some good and hopeful news communicated to him by Bishop Rosati: "I am much pleased with the dispositions manifested at New Madrid."

⁴ Printed in *Life of Father De Andreis*.

⁵ Bishop John Mary Odin was ordained to the priesthood May 4, 1823. Letter in the *Annales*, Bishop John Timon, Sept. 23, 1826.

From the *Diary* of Bishop Rosati it appears that Father John Odin, C.M., made another visit to New Madrid, this time in company of Father Leo DeNeckere, also a future bishop of New Orleans. Under date of April 3, 1826, he writes: "I have sent De Neckere and Odin to New Madrid, to remain there until Pentecost." And on April 17: "Through the courtesy of Mr. McCoy I have received a letter from Mr. Odin, whom I had sent to New Madrid on the 3d with Mr. De Neckere. On April 4 De Neckere preached a sermon at the town of Jackson, having been very kindly received by the people of that place, among whom there were some few Catholic families." And again, on May 10, records the return of De Neckere and Odin to the Seminary, from New Madrid: "There (at New Madrid) they endeavored to instruct the people (about eighty families) who had for many years been deprived of all spiritual help, by giving Catechetical instructions twice a day, and two sermons on each Sunday and Feast-day. On Ascension day they gave First Holy Communion to fifteen boys and girls. The number of communions would have been much larger, if the inhabitants of the country had not been prevented from attending by frequent and heavy rains, which caused an inundation, and by urgent labors on the farms. They gave Baptism to more than fifty infants. Being now fully convinced of obtaining a resident priest, the people of New Madrid have decided to erect a church-building, for which purpose they have started a subscription and have already raised five hundred dollars. It is a pity that such a dire spiritual need connected with so much good will could not at once find relief." Still a number of years had to pass before New Madrid was again to have a church and a priest of its own.

But Fathers Odin and Timon were to return to New Madrid once more, Timon having been ordained priest on the 23rd of September, 1826. Bishop Rosati's *Diary* tells us that Odin and Timon started for New Madrid on October 1. On the 12th of October (1826) the Bishop writes to Odin at New Madrid: "Father Niel has already seven priests for this country. We will have wherewith to have someone at New Madrid." On October 19, Rosati received letters from Timon and Odin, who were still at New Madrid. On October 20, the Bishop wrote to Odin: "The news that you and Father Timon sent us, caused us much gratification. You may assure those gentlemen that they will not be deprived of the visits of the priests, and that, as far as possible, we shall send them the same. The next visit may take place in the beginning of January, *vita comite*." On October 31 both missionaries are at the Seminary once more. Bishop Rosati remarks that they had endeavored to excite the people of New Madrid to the proper spirit for gaining the indulgence of the Jubilee. Their success was marked by more than sixty confessions, forty holy communions, and a number of baptisms."

Whether the promised visit was made in Spring of 1827, we cannot say, as Bishop Rosati, at that time, was absent in Kentucky.

In searching the Archives for a document concerning Father Lewis Tucker, we found a weatherbeaten paper of great importance

for our present purpose, the Report of Father John Timon, C.M., concerning the New Madrid and Post of Arkansas for 1830. It is addressed to Bishop Rosati and dated December 4, 1830:

"I can send You, Monsigneur, but very imperfect accounts of New Madrid and Arkansas. The length of time has effaced much from my memory, and I cannot now lay my hands on my notes. What I can recollect is that at New Madrid there are about 90 Catholic families, almost all Creole French, and all in utmost want of instruction, ignorant but attached to their religion. During the last five years about eighty persons received the holy Communion, about one hundred and twenty went to confession, and a great many children, both of Catholic and Protestant parents, were baptized, as were also about eight adults. Before the visit Mr. Odin made to them, they had not a priest, save on a passing visit, for many years, and now they are without one these three years. New Madrid is one of the oldest posts of Louisiana; it had its commandant in the times of the French and Spanish domination, and a church which has been swallowed up by the river. The ancient site, by the encroachments of the Mississippi, is now a quarter of a mile from the shore in the river. The inhabitants lately made a subscription for building a new church, about \$650.00 were subscribed, but they seem little inclined to begin, until they can have assurance of a clergyman. All professions desire that one might be sent. They would also wish that the priest might superintend a school; and that, if possible, some nuns might be sent for the instruction of female children. I do not know any point, where, as I think, after some privations and sacrifices in the beginning, a good school or college might be more advantageously placed."⁶

Father Timon's suggestion was favorable received by the Bishop, but could not be carried out until two years had elapsed. Now, two young and energetic men were detached for the upbuilding of New Madrid.

On April 27, 1832, Rev. Victor Paillasson⁷ departed for that place from Kaskaskia, where he had been pastor since December 22, 1830, in company with the newly ordained Peter Paul Lefevere⁸ as assistant. On October 13, 1832, Bishop Rosati had given the Sisters of Loretto permission to found a monastery and school of their order at New Madrid. Father Paillasson entered upon this laborious task with great zeal and energy. But on the 29th of June he came to St. Louis with the sad news that the house he had almost completed was destroyed by fire. The particulars of this undertaking and failure we learn from a letter of the youthful assistant Peter Paul Lefevere:

⁶ Archives C. H. S. of St. Louis.

⁷ We quote the following from the Chancery Records of St. Louis: Paillasson, Victor:—

Apr. 19, 1830, Assistit ad ordinationem in Barrens, Mo.
1830 Annotatur ut Pastor in Kaskaskia, Randolph Co., Ill.
1831 Dec. 22. Canonice instituitur parochus in Kaskaskia.
1831 Residet Pastor in Kaskaskia et Visitat Prairie du Rocher.
27. April 1832. Profectus est in New Madrid Co. Usque ad 1836.
1836 Intrat in Novitiatum Societatis Jesu in Florissant, St. Louis Co., Mo.,
18. Maii.
29. Junii, 1832. Advenit ex New Madrid in St. Louis, annuntians domum quam impensis \$500 aedificaverat incendio dirutam.

⁸ On Father, afterwards Bishop Lefevere's missionary activities in North Missouri, Illinois and Iowa. Cf. *Illinois Catholic Historical Review*, Vol. II. p. 327. s.s.

New Madrid, June the 24, 1832.

Most Reverend Sir:-

You are undoubtedly already informed of the great misfortune that happened to us on the eve of Corpus Christi by the combustion of our house which was already nearly completed. At that dreadful event, struck with sadness and grief, we both thought immediately to abandon our post, and to return to St. Louis; but seeing the apparent anxiety and activity of the people to renew what we had undertaken, Mr. Paillason found it expedient that he alone should go up in order to inform you of the sad and serious condition to which this misfortune has brought us, and to know what there should now be done. As he seems to have more courage than I, and to show a kind of *punctilio* to recommence the establishment: I write these lines by his instigation to expose to you my depression, and also the embarrassment and grief which might cause too dangerous an engagement. You know Most Rev. Sir, that in the prospectus he has given of this establishment he has expressly specified and determined, that it would be erected and directed on the same plan as that in the Barrens, and also that there would be erected a convent of nuns for the purpose of keeping a female school. Besides he has expressly given notice that in both of these Seminaries or Academies, as they call them here, no mention would ever be made of Religion, or of whatever regards the Catholic doctrine and worship. Now the people, seeing the loss of so great an improvement and benefit for this place, offer willingly to subscribe for the rebuilding of that Seminary. We, after a sufficient inquiry and information, find that the building, in the manner the people desire and will have it, would cost, at least, from nine hundred to a thousand dollars, making deduction of all superfluities and considering the building as rough and simple as possible; and the sum of the subscriptions, calculating at large, could only amount to five hundred dollars. So that we would run into debt four or five hundred dollars. Moreover, being once engaged, we would incur debts upon debts; later for the convent and after that for the church. You conceive very well that this could never be paid with the revenue of the school, which, I am sure, will never exceed the expense of our corporal sustenance.

Besides you know very well that the school we would be able to teach could and would never be able to satisfy the idea and expectation of the people; which, since our arrival, they have continually kept up and increased, thinking to establish and erect themselves upon the ruins of the Barrens. So, considering the little prospect and hope of future progress in the propagation of faith, knowing the inconstancy of the people, and that their only motive and intent is their temporal interest, having no money in cash, I shall never venture to engage myself for one dollar, under the obligation of paying it with the revenue of a precarious school. Because, Most Rev. Sir, knowing the dreadful situation of many priests of America merely on account of debts, I dread them more than death itself, and would prefer to cultivate the land from morning till evening rather than entangle myself so far. It would also be very painful to me to depend upon the whim of the people, for a worldly subsistence, because they would have subscribed for the house, without having ever the consolation of seeing any conversion to God, and even without having any time of working for my own salvation. Till now we never said Mass in public, but always privately, and even missed it often ourselves on account of manual labor. We preached about six times in the court house, where the people assembled merely to see one another for amusement and pass-time, as they say it themselves. You see that the present and future consolation, either temporal or spiritual, is very small, and besides our character differs in many points, one from another. If therefore you could apply some remedy to my present situation which is lamentable, or assign me some place, where by means of a frugal sustenance, I could work with more fruit for the salvation of others and that of myself, which is the only motive that brought me to America, you would infinitely oblige,

Most Reverend Sir;

Your most humble and obedient Servant,

P. Lefevere. P. 9

9 Archives C. H. S. of St. Louis.

Bishop Rosati requested Father Lefevere to stay at New Madrid until Father Paillason's return from the Post of Arkansas, whither he had been sent. Then on August 29, 1832, Lefevere was sent to the mission of Salt River in Northwestern Missouri, to become in due time bishop and administrator of Detroit.

Father Victor Paillason continued his ministrations at New Madrid until 1836, when he entered the novitiate of the Society of Jesus at Florissant, May 18.

After a brief interval Father Paillason found a successor in the person of the newly ordained Ambrose Heim.¹⁰ Being born at Rodalbe in the diocese of Nancy in 1807, he came to St. Louis June 15, 1833, and was raised to the priesthood July 23, 1837, by Bishop Rosati in the chapel of St. Mary's of the Barrens. Immediately after his ordination the youthful priest became pastor of New Madrid, and remained there until 1841. Father Heim built a church of wood and dedicated it in honor of St. John Baptist. This was the second church-building after Father Gibault's church of St. Isidore had been washed away by the river in 1816. Father Heim became pastor of Prairie du Long, and in 1843 chaplain of the Sisters of the Visitation at Kaskaskia, and in 1847 Secretary to the Bishop. Father Heim was the First Spiritual Director of the first Conference of St. Vincent de Paul.¹¹ He died January 3, 1854. His monument in Calvary Cemetery bears the brief but eloquent epitaph: Father Ambrose Heim "the priest of the poor."

Father Heim's departure from New Madrid was a real calamity, in as far as three long years had to pass, ere another priest was sent there, the well-remembered Father Lewis Tucker,¹² grandson of Joseph Tucker, the earliest Catholic settler of Perry County, Mo. Lewis and his brother Hilary were among the first students at the newly-founded Seminary of St. Mary's of the Barrens. He was raised to the priesthood in the Cathedral of St. Louis by Bishop Rosati September 21, 1835. Father Tucker's first appointments were to St. Michaels, now

¹⁰ The following items we transcribe from the Chancery Records of St. Louis:

Heim, Ambrose: 15 Junii, 1833 advenit St. Ludovicum, studiosus.

23. Julii, 1837, Presbyter ordinatus fuit in ecclesia St. Mariae in Barrens, Perry Co., Mo., ab Illmo. Josepho Rosati.

1837 Statim fuit Parochus in New Madrid—usque ad 1841.

1842 Est pastor ecclesiae St. Augustini in Prairie du Long, Monroe, Co. Ill.

1843. Dicitur residere in Kaskaskia—etesse Capellanus Sororum Visitationis eo loco

1844. Annotatur ut quasi Vicarius residens S. Ludovici apud Eccl. Cathedralem.

1847. Est adhuc in eodem loco sed annotatur ut secretarius Episcopi.

3. Jan. 1854. Est adhuc Secretarius Archiepiscopi residens apud ecclesiam Cathedralem, ubi e vita decessit die 3. Jan. 1854.

¹¹ Cf. Paul Schultes interesting article on the First Conference of St. Vincent de Paul in the *St. Louis Catholic Historical Review*, Vol. III, p. 5. s. s.

¹² On Father Lewis Tucker, of "Chronicles of an Old Missouri Parish." (Fredericktown.)

Fredericktown, and then to Potosi. At New Madrid he remained from February 18, 1845 to October 15 of the same year, a period of eight months. The young priest's health began to fail, and he was appointed pastor of his first mission, St. Michael's, where he remained until his death, November 30, 1880. Father Lewis Tucker was a most excellent priest. The high esteem in which he was held at Fredericktown has been recorded by the present writer on another occasion. In regard to the feelings of the people of Potosi, we have the record in a petition sent by them to Bishop Rosati at the time of Father Tucker's appointment to New Madrid. Among the points mentioned are the zeal of Father Tucker in making converts, the great respect entertained for his character by the non-Catholics of the place, and his ability as a preacher, having full command of the English language. Among the forty signers we find the names of Firmin Desloge, and Andrew Sarrafin as the only French ones; all the others are unmistakably Irish, as Casey, Flynn, O'Brien with one name of English sound: John Pierce. But the petition was of no avail. Father Tucker went to New Madrid and having fallen dangerously ill, was removed by order of the bishop to St. Michael's, Fredericktown.

After an interval of two years, during which the Lazarist Father Louis Scaphi served as pastor of the place, the Rev. Aloysius Rosi¹³ was appointed to New Madrid and remained for one year, 1848-1849. Father Rosi has become a legendary personage in Ste. Genevieve County, probably owing to his having lost his life by drowning, on the occasion of a sick-call. He is buried in the Church of Bloomsdale. Father Rosi found no immediate successor at New Madrid. For the period of a year the pastor of Benton, Scott County, paid occasional visits to the place. But from 1850-1851 Father John Hennessey,¹⁴ the future archbishop of Dubuque, filled the position, to be succeeded

¹³ From the Chancery Records of St. Louis:

Rosi, Aloysius, alio in loco Ludovicus Rossi vel Rosi; Presbyter ordinatus est Apr. 29, 1848, in ecclesia St. Vincent de Paul, St. Louis.

1848. Est Pastor in New Madrid usque at 1849.

1849. Est Pastor in Richwoods usque at 1853.

1853. Mutavit residentiam ad French Village.

1853. Aug. 29, immersus fuit in rivulo prope Bantz Molam, visitans aegrotos. Sepultus fuit Sept. 1, in Bloomsdale, Mo.

Several years ago there appeared a half historical, half legendary, account of Father Rossi or Rosi in a Ste. Genevieve paper, and was reprinted, we believe, by Father Dunn. It contained one seemingly miraculous occurrence. We have a copy of the article among our collections.

¹⁴ A Sketch of Bishop John Hennessey of Dubuque is given in J. G. Shea's *Defenders of Our Faith*, p. 230 & 231, and of course, in Clark's *Lives of our Bishops*. In the Chancery Records we find the following items: Hennessey, John: Ordained 1850 in Cathedral (Nov. 1).

1850. Pastor of New Madrid.

1857. Pastor of Kirkwood.

1866, Sept. 30. Consecrated Bishop of Dubuque.

in 1851 by the Rev. F. B. Jamison,¹⁵ 1851-1853. In November of 1853 Rev. Jamison was suspended. Again there is an interval of half a year, to be broken by Father Simon Grugan¹⁶ in 1854. Then comes the brief pastorship of Rev. James Murphy,¹⁷ and another sad vacancy from 1856-1857. The years 1857 and 1858 are marked by the pastoral efforts of Father Julian Turmel,¹⁸ and then from 1859 to 1867 New Madrid is dependent for spiritual ministrations on the occasional visits of missionary priests.

These years are marked by the great Civil War, that was especially harrassing and destructive on the border between North and South. Some of the important battles of the Civil War were fought in the vicinity of New Madrid. The old church of St. John was consumed by fire within this period. A good part of the Records were lost with the church, or even at an earlier date, as Father J. A. Connolly, the one time pastor of New Madrid, states in a letter dated January 9, 1881.

Father Francis McKenna,¹⁹ born August 15, 1832, ordained May

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- ¹⁵ Jamison, Francis, from Diocese of Baltimore:
 1836, Dec. 26, given faculties and took up residence at cathedral.
 1837 to 1840. Annotatur ut secundus Vicarius St. Ludovici.
 1844 to 1847. College and University Professor.
 1851. Pastor of New Madrid.
 1853. Suspended.
 1854. Residet in Cape Girardeau pueros docens.
 1855. Professor in College at Cape.
 1858. Died.

- ¹⁶ Grugan, Simon: Ordained Apr. 10, 1852. July 1854, Pastor of New Madrid.
 1854 Aug. was made pastor of Potosi.
 1857. Left Diocese. From Cathedral Records.

- ¹⁷ Murphy, James: Ordained Sept. 23, 1843.
 1844. Missionary at the Barrens.
 1845. Resided in Ralls Co. Attended to surrounding missions.
 1846. French Village, Cole Co.
 1847. Boonville.
 1848. Jefferson City.
 1849. Kirkwood.
 1850. Liberty.
 1851. Went to Europe.
 1852. Returned—Pastor in Tully, Lewis Co.
 1853. Lexington.
 May, 1855. Pastor of New Madrid.
 Sept. 26, 1855. Pastor of Bridgeton.
 1856. Aprilis, Profectus est in suam regionem? (From Cathedral Record.)

- ¹⁸ Turmel, Julian: Ordained June 20, 1857.
 Sept. 1857. was sent to New Madrid.
 May, 1858. Richwoods.
 June, 24, 1858. Pastor of Louisiana, Mo.
 1861. Left Diocese for San Francisco.

- ¹⁹ McKenna, Francis: Born Aug. 15, 1832. Ordained May 30, 1867.
 1867. Pastor of New Madrid.
 1868 to 1869. New Madrid.
 1869 until 1873 Mexico, Mo.
 1873 until death at Moberly 1892, Pastor of Moberly.

30, 1867, became pastor of New Madrid almost on the day of his ordination in 1867. He remained in charge until 1869. His administration is noteworthy through the fact that it saw a new church arise under the new title of *The Immaculate Conception*. The Church Records of New Madrid state that the new edifice was dedicated on the 9th day of May, 1869, by the Reverend John F. McGerry, C.M., at the request of the pastor Father McKenna. The attendants of the solemnities were Fathers A. Nerrina, C.M., and Francis O'Brien. In 1869 Father McKenna was appointed to the parish of Mexico, and in 1873 to that of Moberly, where he died in 1892.

From 1870-1872 New Madrid had as its pastor Rev. Philip Patrick Brady,²⁰ who in the course of time became Vicar General to Bishop Kenrick and died as Pastor of St. John's Pro-Cathedral, in St. Louis, March 6, 1893.

Father Edward Smith²¹ was pastor of New Madrid from 1872 to 1874 and after a few years interval during which the parish was attended from Charleston, and the church-building itself had to be dragged away from the river bank to save it from the waters of the Mississippi (1875), New Madrid received its most zealous and successful pastor since the days of Father Ambrose Heim, in the person of James Aloysius Connolly,²² our late lamented Vicar General. Ordained June 18, 1878, Father Connolly became pastor of New Madrid in the very year of his ordination and remained at his post of duty until May 1, 1882. We found a characteristic letter of the youthful Father among the treasures of our Archives and as a beautiful monument to the zeal and staying qualities of our dead Monsignor we will reprint it here just as it was written more than forty years ago. It is addressed to Rev. H. Van der Sanden, the Chancellor and prospective historian of the Archdiocese and is dated New Madrid, Mo., January 9, 1881.

Reverend and dear Father:-

Enclosed please find a five dollar bill (\$5.00), for dispensation granted to me for C. and L., early in December last. The ceremony was performed a few days ago. Your share of the donation is larger than mine. I do not know when I shall visit the city; not before next fall, if then, unless something unforeseen will demand my presence there. Having no business in the city, I am not one of those who would go there for pastime. I could not, had I any inclination,

²⁰ Brady, Philip Patrick: Ordained Apr. 3, 1869.

1869. Lexington.

1870 to Nov. 1872. New Madrid.

1872 to 1889 Annunciation Church.

1889 until his death Mar. 6, 1893, St. John the Apostle.

²¹ Smith, Edward: Ordained June 2, 1871. Was Pastor of New Madrid 1872 to 1874. Afterwards at the Cathedral, Rolla, Mo., and at Lebanon. 1880 in Kansas City.

²² Connolly, James Aloysius: Ordained June 18, 1878.

1878. Asst. St. Columbkil.

1878-1882, New Madrid. Cf. the Memorial among the Notes in this Number.

as this place is so far away, and expense of going there and returning rather heavy. To go often would not leave much at the years end out of the salary I receive \$(425.00), to pay other expenses. Four hundred and twenty-five dollars will cover the amount when all will have been paid for '80. This, with what I receive when I visit Caruthersville and Center, Pemiscot County, Missouri, and Osceola, Arkansas, enables me to supply my wants, and keep out of debt.

Last Monday I opened a parochial school, which may be termed a "Catholic free school." The children receive their instruction free. The parents paying only for seats and desks. None but Catholic children received. Would I receive all applicants and demand a monthly fee I would have more children under me than I could well find room for. In the course of time I expect we will be able to build a small school house, when all children will be received and charged for, but all under the regular Catholic school discipline. After long deliberation I concluded to adopt the present plan, believing it would, in a year or so, be productive of much good, and a Catholic school a fixity in New Madrid, so long as a priest will be left here, which I trust will be always. At present I will offer no objection if I be the one. To attempt a regular parochial school at present would be a failure, but this being carried on as I have commenced will lead only, to permanent results. All the Catholic children in town, but five, have been attending—their excuse, distance, though some five times the distance were in attendance. The old saying is "from small beginnings great results are frequently achieved." I hope and pray, the same will ere long be said of this undertaking.

As it would be rather long to wait till I would get to St. Louis to confer about the records of this church, I think it better to write you all attainable.

The old church was destroyed during the war, and part of the records lost then, or before. There are but three old books, and the fragments of a fourth; this the marriage register. The oldest record is that of baptisms. Commencing "Die 24 Martii, 1821," "Franciscus Cellini, P. C. M." From April 1821 to "le 16 Septembre 1832, P. Paillasson," there is no record. Father Paillasson's records extend to June 18, '36, after which I find the following names, J. Boullie, C. M., J. M. Odin, C. M., J. M. Simonin, C. M., B. Rollando, C. M., Hippolitus Gandolfo, C. M., to December 1837, when Father A. J. Heim assumed charge. He remained here until—at least the last register entry is "twelfth of May, 1844." After him I find from "third of November 1844" to "first of November, 1845," "L. Tucker, P. P." Then follow several Lazarists, whose names I deem it is not necessary to transcribe here. If you wish I can write them all for you.

I have been able to find only a few fragments of the marriage register 1, 1821, a few 1835, '40, '46, etc. All thus far except Father Tucker's were transcribed by Father Scaff, C. M., "to 15 of November 1847," so that many records must have been lost, or very few marriages performed, as the first is in 1821, the next, being second on same page, is in 1834. I have collected the fragments, sewn them together and put them in a book, several marriages have been recorded on the same page as baptisms *i. e.* a baptism or two, then a marriage or so, and thus for several pages. Our present register will contain all baptisms and marriages for the next fifty years unless there be a great change in this part of the world. I do not know if this be exactly what you want, but it is better, than to wait, and then not to receive as much information as the above will give you. I have not seen any notice of the appointment of the successor to Father Tucker. As you may notice above, he was here from November 1844 to Nov. '45. So all the notices in the English papers in St. Louis were incorrect in their statements regarding his time at Fredericktown. When I will have been 35 years in New Madrid, I pray it will be an entirely different place.

Regards to all my clerical acquaintances,

I remain yours sincerely in Christ,

J. A. Connolly.

Here we have the earnest, painstaking, self-sacrificing Father Connolly portrayed to the life. His early interest in Catholic education is particularly noteworthy. His hopes in regard to a permanent

parochial school were realized; and the parish has had a resident priest ever since, except for a period of two years, 1884-1886, and again from 1888-1889, when it was attended from Charleston. The succession of pastors was as follows:

Patrick McNamee, 1882-1884.²³

Hugh O'Reilly, October 15, 1884 to November 15, 1885. From that date on Father O'Reilly resided in Charleston, and from there attended New Madrid until 1886.²⁴

Philip Joseph Carroll,²⁵ June 16, 1886 to September 28, 1887.

Edward Smith,²⁶ February 15, 1888 to April 13, 1888.

Thomas Edward Gallaher,²⁷ for one month in 1889. Taking sick with fever he asked to return to Old Mines where he remained until 1893.

James Joseph Furlong,²⁸ became pastor of New Madrid October 7, 1889, and remained until June 11, 1908, almost nineteen years, during which time he built a number of churches in the little mission stations of New Madrid and adjoining Counties; at Caruthersville, Portageville, East Prairie and Malden. In the city of New Madrid Father Furlong established the Parochial School under the management of the Benedictine Sisters. At present, the Sisters of Loretto are in charge. In October, 1905, Father Furlong received an assistant in the person of Rev. C. J. Kane. Fr. Furlong died as Pastor of St. St. Mary and Joseph Church in Carondelet Oct. 15, 1913. He was a most humble, kind and considerate man, and shrewd withal in business

²³ McNamee, Patrick: Ordained July 4, 1868.

1881-1882, Bloomsdale.

1882 until Mar. 18, 1884, New Madrid.

Died May 3, 1897.

²⁴ O'Reilly, Henry Hugo: Bohn Sept. 17, 1849. Ordained May 25, 1872. April 3 to Oct. 15, 1884 resided in New Madrid, and visited Charleston—From Oct. 15, 1884 to Nov. 15, 1885, resided at Charleston and visited New Madrid.

1885. Iron Mountain.

Since Jan. 1891—In asylum.

²⁵ Carroll, Philip Joseph: Ordained in Rome May 19, 1883.

From June 16, 1886 until Sept. 28, 1887, at New Madrid.

Died Pastor of Millwood, 1898.

²⁶ Smyth, Edward: Ordained for Diocese of San Antonio.

Feb. 15, 1888 had charge of Charleston and New Madrid.

April 13, 1888, Faculties revoked.

²⁷ Gallaher, Edward Thomas: Ordained March 7, 1885.

Rector of Old Mines from 1887 to 1889.

July 13, 1889, was made rector of New Madrid where he remained one month. Taking sick with the fever he asked to return to the Old Mines where he remained until 1893.

Died March 23, 1906.

²⁸ Furlong, James Joseph: Ordained May 6, 1888.

Assistant at Assumption until 1889.

Pastor of New Madrid from Oct. 7, 1889 until June 11, 1908.

matters, but towards the end rather negligent of his personal appearance. Father Furlong was certainly one of the best pastors New Madrid ever had in its long history of 134 years. The inward growth and outward development of New Madrid and its dependencies since the departure of Father Furlong is too recent for historical treatment. We would but mention the names of his successors, the Fathers M. J. Taylor, D. W. Clark, and D. J. Ryan. The first of the three, Father M. J. Taylor, built the present church-edifice in the city of New Madrid, in 1911.

But it must be remembered that at least three of the former missionary stations attended by Father Furlong, Caruthersville, Portageville and Malden, are now well-appointed parishes, with resident pastors, and all the appurtenances of modern religious centers. The seed of God's word could not be destroyed by the fury of the elements, nor by the malice of the wicked, or the shortcomings of the good.

JOHN ROTHENSTEINER



OSAGE MISSION DURING THE CIVIL WAR

*From the Diary of Rev. Paul M. Ponziglione, S.J.**

Chief Grotamantze died on the 12th of March, 1861, aged about forty-eight years. Hardly had one month passed since his death, when the report of the first cannon fired from Fort Sumter on the 12th of April, resounding like a thunder clap from the infernal regions, and reverberating from the far Rocky Mountains, fills the whole of our peaceful country with horrible confusion. The Indians are bewildered hearing of the fratricidal strife already going on among our neighbors in Western Missouri. The war excitement now spreads all over the land like wild fire and the hunting grounds of the red men are changed into military drilling camps. Here, however, the war is not carried on with any well ordered system, and the belligerents are far from being regular troops. They are but independent factions of wretched men who, at times, call themselves Confederate Militia and again go under the name of Union Soldiers. In reality they are only bands of desperadoes having nothing to loose. Now, both these factions, willing to get recruits from the Osages, have their Agents going around the Indian villages promising large bounties to all those who will enroll in their companies. Fearing lest Father Schoenmakers' influence might induce the Indians to decline their offers and remain neutral, the Leaders of these bands, in their secret meetings, determine that the Father should at once be considered an enemy to their cause and put out of the way by assassination. The fear, however, of the Father's influence was only a sham pretext, the real cause was the greediness those men had for the treasures they supposed the Father had accumulated and secreted in our houses, and, they thought that by killing him and dispersing the balance of us, they could easily succeed in possessing themselves of a large booty. To carry on their plan with an appearance of honesty, they needed some plausible reason to show that the killing of the Father had been a necessity of the war. Ours being a Government Institution, it was to be expected that our Superior should be in favor of the Union, and this was enough to

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make him appear as a declared enemy of the Confederacy. And, behold, the truly Christian Charity of the good Father soon offered them an occasion to execute their most wicked intent, and they would have succeeded had not God thwarted their plans. At the very outbreak of the war, President Lincoln, wishing to conciliate the Indians bordering on the Kansas Frontiers, dispatched a special Commissioner to visit them and provide for their wants. This extra Commissioner, with his secretary, were directed by the President to go to take possession of the Quawpaw Agency, located some fifty miles southeast of our Mission. These gentlemen, having reached our place without any opposition, did not dare to venture any further by themselves for fear of falling into the hands of hostile parties then roving through the country. For this reason they requested Father Schoenmakers to accompany them, or, rather, to be their guide to the Quaw Agency, feeling confident that no one would interfere with the Father on account of his being so well known. Father Schoenmakers was a man who would never refuse to accommodate anyone, if he had an opportunity of so doing. Hence, though in this special case he foresaw the possibility of some risk, he, nevertheless, offered his services most willingly. They started and reached Quawpaw Agency without meeting any difficulties. The Commissioner and his secretary were very thankful to the Father for having brought them safely to their destination, and, not doubting that they would be able to comply with their charge without any further assistance from the Father, they bid him farewell and he returned to us. The Indians, as well as the white settlers around the Agency, noticed the coming of the Father in company of two strangers and made no remarks about it. But, when they found out that the Father had left and the two gentlemen who had come with him were remaining at the Agency, they became suspicious and wished to know what their business might be. Having discovered what their character was, the alarm was given, an indignation meeting was held, inflammatory speeches were delivered, and it was openly declared that President Lincoln had no right to send there any of his officers. Here the passion of the people becomes greatly excited, a party is made on the spot, and the resolution is adopted that both the extra Commissioner and his secretary must be hung that very night. Fortunately, the Commissioner got wind of this conspiracy in time and, early in the evening, he and his secretary succeeded in making their escape. Hardly one hour had passed since they had left, when an infuriated mob surrounded the Agency, filling the air with horrible yells and curses. Fully confident that the two strangers were hiding in the building, they rush in and ransack the whole place, but finding nobody, and, believing they were secreted in some of the houses attached to the Agency, concluded to set them on fire, and so they did. Jubilant at the idea that the two strangers were now most certainly burning in the midst of the great conflagration they had kindled, they passed that night in barbarous orgies, threatening death to anyone who would dare to interfere with the new Government inaugurated by the Confederacy.

While this was going on, the special Commissioner and his secretary are out of reach. A light glare illuminating the sky at a great distance, like an aurora borealis, tells them that the Agency, which was to be their residence, is turning to ashes, they feel thankful for their narrow escape, and, wiser than Lot's wife, they do not trust themselves to turn their heads to take a full view of the fire. They keep on traveling the whole night and the next morning they return to our Mission. Father Schoenmakers receives them again with great cordiality, supplies them with whatever they needed for their journey, and, having rested for a couple of hours, they continue on their way to Humboldt in Allen county, where there is no longer any danger for them, that place being garrisoned by a number of Union troops. And now, the wicked men who were looking for a pretext to justify their coming to plunder and destroy our Mission, felt happy, for this circumstance was just what they wanted. In their opinion, our Superior had betrayed them into the hands of the enemy, and, on account of this very fact, he deserved to be court martialed and put to death. Nay, one of the leading men became very violent, swore before the excited crowd that he would give five hundred dollars to anyone who would kill the Father. If the poverty of the miserable settlers then living on the western boundaries of the state of Missouri be taken into consideration, the sum offered for the assassination of the Father was a very large one, and it was no wonder if more than one would be found ready to commit such a crime. At once a plan of attack was conceived and the prospect of success was smiling on them, when Divine Providence came to interfere in defence of the innocent Father. A young Osage half-breed, who had been raised by Father Schoenmakers at our Mission school, by chance, heard of this plot and had too noble a heart not to feel indignant. Gratitude compels him to save the life of one by whom he had been educated. Besides love and esteem for the person with whom he had been associated for several years when living with us urges him to make use of all means in his power to save the Father's life and to prevent, if possible, the ruin of our Mission. To this end he quickly dispatched one of his friends with a message to notify the Father about the conspiracy against him and the whole Mission. The messenger reached the Mission on the 21st of June. At 7 P. M. the man who had been sent delivered the message to Father Schoenmakers, who, having perused it, thanks the carrier, and, having dismissed him without showing the least excitement in his countenance, he hands the letter to Father James C. Van Asshe, and next to me, requesting us to tell him what he should do. The matter was a very serious one. He would not decide for himself. We felt that a heavy responsibility was resting on us, and, for a while, we could not speak a word. But there was no time to lose in vain speculation; something was to be done and we agreed that he should try to save his life by leaving the Mission at once. The Father reflected for a few minutes and, without agitation, replied that he thought it would be better for him to follow our advice.

A heavy rain storm, which had begun about sunset, was now raging in all its fury, but no attention was paid to it. The best racer we had in our stables is soon saddled, and, exactly at 8 o'clock P. M., the Father is off, bound for Humboldt some thirty miles northwest of our Mission. In spite of the great darkness prevailing and the rain, which keeps pouring down in torrents, the Father succeeds in making his way safely during that terrible night, and about 7:30 of the next morning finds himself in the midst of his friends in Humboldt. Having taken a much needed rest, on the next day he resumes his journey and, by the end of the month, he reaches St. Mary's Mission among the Potawatomes.

The storm of the memorable night was a real Godsend for us all. The mob intending to come to assassinate the Father and destroy our Mission had made everything ready to leave Spring River in Jasper County, Missouri, on the 22nd of June, but all their calculations were baffled by the unexpected freshet which lasted, without any interruption, for nearly three days and flooded the whole country to such an extent as to render it impossible to travel, for all the creeks were over their banks, the bottom lands along Spring River, as well as the Neosho were, for miles, turned into ponds and lakes. The common roads had been so soaked with water that for over two weeks the best team could hardly pull an empty wagon through them. This sudden change of weather disconcerted those murderous people and forced them to give up their plans. As the war was daily making new developments, and men were badly needed by the different factions then being formed, those who had conspired against us were now hired to engage in other expeditions far east into Missouri. By this unexpected turn of circumstances our enemies were diverted to our great advantage.

By the beginning of July these belligerent parties, so far, consisting of independent bands of mercenaries, hardly knowing who was their leader and for whom they were fighting, became organized into regular companies. These are growing into regiments and volunteer battalions, and, as by magic, in a very short time, two most formidable armies stand equipped on a war footing; one is known as the Army of the Southern Confederacy, the other that of the Union. The different states, almost equally divided according to their respective interests, either in favor or against slavery, are taking the field to defend their rights. Skirmishes at once become events of ordinary occurrence. One day the Confederates are beaten; on the next Union men meet with reverses; success is fluctuating between the two. Warlike spirit is developing and many deeds of bravery, worthy of a better cause, are daily performed. The ranks of volunteers decimated on the battle field are soon filled up by the new recruits. War; war is the cry that fills the air, and the whole of our most beautiful country finds itself involved in civil strife.

The Indian Territory, south as well as west of Kansas, now becomes the natural boundary of a very extensive battlefield, and, as our Mission, like an oasis in the center of the interminable plains, is one

of the few localities where marching troops, struggling scouts or military trains can repair their outfits and receive assistance. This makes it a great halting point for friends and foes who, in a moment of need, are always willing to unfurl the white flag, no matter where, but more so on our grounds, well knowing that our Mission is like a neutral harbor where party animosities are forgotten and kind hospitality is extended equally to all. In a few months we become used to this sort of visitors who come to us by day as well as by night, always calling for either food or medicine.

So far most perfect security and respect for personal property has existed in our territory. Neither the Indian wigwam nor the half-breed cabin needed any lock or bar at their door to protect them against an evil intentioned intruder. But that really golden age has now become a thing of the past, never more to return, for this war has flooded this country with persons of very bad character, who have not the least scruple of entering any house they can break into to plunder. Those few of our full-blood Osages who of late have applied themselves to agriculture, now see their houses and their improvements destroyed by roving incendiaries; their oats and corn fields are turned into pastures for cavalry horses, their hogs and cattle are butchered by unruly troopers. The poor Indians feel vexed and provoked at the sight of such ravages and, well knowing that it is useless for them to look for any pay for the suffered damages, in their despair, abandon their homes and scatter on the plains to depend again on hunting for their living. Only a few families remain in the vicinity of our Mission, camping on small out-of-the-way streams where there is yet plenty of game. In spite of all these troubles their confidence in us is not diminished, and while they leave us to avoid meeting with soldiers, they trust in our hands quite a number of their children, fully confident that they will be safe.

In the midst of the excitement while war is raging all over the country, peace reigns undisturbed on our premises. Our schools, as well as those at the convent, are keeping on their usual routine, and, at recess time, you would be amused to see how nicely the little boys can play soldiers. At the very outbreak of the war a considerable number of the Osages had withdrawn far west towards the mountains to avoid having any difficulty with the belligerent parties. However, they, gradually, all returned near to us and formed two different settlements; one on the banks of the Cimaron; the other on the Washita River, both located in the Indian Territory.

Of the best warriors of the Nation some two hundred were enrolled in a battalion and were annexed to the Kansas Volunteers. Most of the able-bodied half-breeds and all our school boys who were of age to stand military service joined the Ninth Regiment of Kansas Volunteer Cavalry. These made very good soldiers, but the full-blooded Osages forming the Battalion, soon proved to be unfit for any well organized army. Having no idea of discipline, they would not submit to regimental regulations; moreover, as they insisted on having their wives and children with them, they were a great incumbrance

in all warlike expeditions. For these reasons they were all discharged, with the exception of a few who were detained to act as scouts. Military discipline was now being enforced, wherever these troops were stationed. But, in spite of it, things in general were moving on in very bad shape. Civil courts seemed to have lost all their authority; wicked men taking the advantage offered them by the war's excitement, would go around robbing their neighbors and doing all sorts of mischief.

On the 24th of August, about 4 o'clock P. M., seven desperate outlaws attack our premises, and, after handling me in a rather uncere- monious manner, claimed the right of searching the Mission houses, nay, even the Sisters' convent, to find, so they say, Captain John Matthews, who is reported to be hiding with us. That this was only a mean pretext and that in reality they were after plunder soon becomes evident. For, once they get into our rooms, they forget altogether the Captain they were looking after, and begin to examine our chests and private desks to see whether they can find anything of value. But, as neither money nor jewels come to their hands, disappointment makes them violent. They abuse and threaten us, nay, the chief of the gang levels his pistol at my head, apparently determined to kill me, when, providentially, several half-breed come into my room. At their sight the brigands understood very well that if they would dare to hurt any of us, these men would defend us; for this reason they at once drop their arms, apologize and decamp.

Now Osage Mission has become a great rendezvous for warlike expeditions. One day we are visited by Union troops and the next by Confederates. Some times both parties happen to call on us the same day. One night a few cavalry men, belonging to a detachment of Wisconsin Volunteers, camping on the banks of Flat-rock, quite near us, overtake a party of Confederates who are on the point of stealing our horses. The noise of the Wisconsin boys who in the stillness of the hour are galloping up the hill to our defense comes so unexpected to the Knights of the White Feather (as the guerillas were called), that they at once abandon their booty just by the stable doors, and run for their lives. Both parties art for a while chasing one another in the dark over the prairie west of the Mission, exchanging a few shots, but, once the Confederates reach the timber belt, which runs along the Neosho, the Wisconsin boys, fearing that they might be decoyed into ambush, give up the pursuit and return to their camp.

On the 8th of September a body of about two hundred Confederates, under the lead of Col. Stanwaity, a Cherokee half-breed, and two white men acting as Captains (Mr. Livingston and Mr. John Matthews), both well known to us, come to pay us a visit at 2 P. M. We feel a little uneasy at their appearance, for though it was Sunday, we knew very well that they were not coming to attend vespers. But the three officers of this Band did not intend to give us any trouble. In fact, calling on us they assured us of their esteem, and told us that we need not fear anything, for they were going to have a meeting with the Osages at the residence of Mr. Joseph Swis, a few miles

further west, and, at the same time, they would take part in the wedding feast of Mr. Louis Chouteau, who has just married a Cherokee young lady. So they were saying, but the real object of their expedition was to make a raid on the town of Humboldt in Allen county to retaliate for damages the Union men had inflicted on them in West Missouri. They went to camp for the night at the old crossing of Four Mile creek, due west of our Mission, and to leave, as it were, a mark of having been there, about day break the next morning, they hung to a tree a poor white man, a stranger, who happened to fall into their hands during the night. This done, they started at full gallop for Humboldt. They took the town by storm, and no wonder, for most all the men able to carry arms were out in Missouri under command of General J. H. Lane. Meeting with no opposition, but, rather, with full success at every step, they kidnapped a few negroes, plundered several stores and houses of all the valuables they could find. Satisfied with their booty, they hurried out of town, that very night, with their captives. Among the rich spoils they had taken there were several kegs of whiskey and it was not surprising if, on the next day, by the time these men reached our Mission, they were most all in very high spirits, quite boisterous, and all most anxious to get a drink of fresh water. Knowing that in our yard we had an excellent well, as soon as they touched our premises, all alighted and rushed to the well for a drink. Captain John Matthews came in with them, and, seeing me, began to apologize for the liberty, said he, of entering the yard without being invited. Next, taking me aside, he asked me whether it was true that Father Schoenmakers had gone to St. Louis. To this I replied that he had just gone to St. Mary's Mission and from thence to St. Louis. Hearing this he appeared to be troubled in his mind, and, after a while, he said: "Father, you know well that I have always been a friend of this Mission, and I am very sorry that the rumor has been circulated that I have put a price on the Father's head. But, can you believe that I would have dared to commit such a crime and stain my hands with the blood of him who with so much love and paternal care has educated my children?" He was going to say more, when, being called by some of his party, he left me. Noticing that a large number of those drunken men had gathered around the well, I also went there. As it could be expected, I heard them talking some very improper language and declaring that they were bound to go to visit the convent, which stood hardly fifty yards apart from the well. On hearing this, I remarked that, being then 3 o'clock P. M., the girls were yet at work with the Sisters and it would be unbecoming for them to go to interfere with them. But the wretches sneered at me, saying that they would go to help them. This placed me in a very painful position, for, if they would really attempt to go in, I could not answer for what might next have been the result of such a visit. Meanwhile, in the perplexity of my heart, I was praying to God to send his Angel to protect those pure souls to whom I could offer no assistance, behold Captain John Matthews is returning towards me! As soon as he came close by, calling his attention, I said: "Captain,

look at these men, in spite of my remonstrances to the contrary, they talk of going to visit the convent. Now, what do you think of it? Do you think it proper for them to go into that house?" Here the Captain stretched himself and, taking the attitude of a man who is going to wrestle, he clinched fists and, after cursing the crowd, he says: "What, you vulgar set of scoundrels, you dare to talk of going to visit the convent where those angels of Sisters are educating our daughters? Shame on you, dirty fellows. Clear out of here quick and go to mind your horses or I shall shoot some of you before we leave this place." The men knew their Captain well; they considered him the best marksman in the country, and they left on the spot. Once they had all gone, John Matthews told me: "Father, we shall leave in ten minutes and shall go to camp for the night eight miles east of this place on Hickory creek. You do not need to be uneasy for I shall have a line of sentries around the camp with positive orders to shoot anyone who would dare to cross that line to come up to give you trouble." Having said this, he shook hands with me, and off he went with his command.

If Captain John Matthews ever was accountable for the threats, which in a moment of party excitement, he had made against the life of Father Schoenmakers, the noble and really gallant part he acted on this occasion to defend the Sister's convent and prevent it from being dishonored, deserves our warmest thanks and compels us to look on him as our great benefactor.

No sooner did the Humboldt Volunteers, who were out in Western Missouri with General J. H. Lane, hear of the raid the Confederates had made on their town, than they organize a company to start in pursuit of them. But, well knowing that it was too late to overtake them and punish the men who had part in it, for, on their return to Spring River they had all disbanded, they concluded to have their vengeance on Captain John Matthews, who was considered to have been the most influential leader of that expedition. By the end of September a Volunteer Company under the command of General J. G. Blunt came from Fort Scott to our Mission looking for Captain John Matthews, and, hearing that he was at his residence down the Neosho River, near the town of Little White Hair, they bivouac on our premises, and, before the dawn of the next morning, they resume their march, following an old Indian trail through the woods to avoid being noticed by anybody. Here different accounts are given concerning the expedition. According to some, General Blunt's men at an early hour stormed Mr. Matthew's house and, while he was trying to defend himself, General Blunt shot him dead. However, this is not correct for it does not agree with the account I myself received from John Matthew's daughter at that time living with him. According to her testimony, John Matthews, knowing that he had a great many enemies who were looking for an opportunity to kill him, would seldom sleep for two consecutive nights in the same place, but kept always moving with a body guard of his Braves from one house to another. The very day before he was assassinated, having heard that

several suspicious characters had been loitering not far from his residence, he thought it prudent to move and went eight miles down south to pass the night with Mr. Louis Rogers where now stands the City of Chetopa. He thought nobody had noticed his movements, but he was mistaken. His enemies had seen him from ambush wherein they were hiding, and, guided by a young man whose name was John Burk, early on the next morning they attacked the house in which he was sleeping, and, as John Matthews was in the act of raising his rifle in his defence, he was shot dead by John Burk and was buried not far from the spot where he fell. At his death he was fifty-two years old. After he had been killed, John Burk, with his party, went to John Matthews' house and, having taken from it, as well as from his store, whatever was worth anything, they set fire to the buildings and, in the conflagration that followed, Little White Hair's town was completely destroyed. This was the end of a man who for many years labored hard to provide for a large family of children, as well as to promote the welfare of the Osages. Had he kept himself from taking part in political strife, in which he was involved by the generosity and liberality of his heart, he might have enjoyed his old age with his children and grand children on the homestead his industry and energy had procured him. But, alas, his children were left orphans, his property was destroyed, the land to which he had a very good title was taken away by strangers, the Indian settlement, which was prospering under his guidance has disappeared, and nothing is left to mark the spot where it was but the humble and undisturbed grave of his youngest daughter, lovely little Annie. How bright and sweet that child was! Just eleven years, seven months and twenty-seven days was she when, playing with her companions not far from her father's house, the fire, which had been lurking through the grass, communicated itself to her dresses and at once she was enveloped by the flames. Her screams drew immediate assistance, but not quick enough to save her life; she had inhaled the flames; her doom was sealed. On the 19th of April, 1857, her soul, purified, indeed, by fire, took its flight to heaven.

As to John Burk I shall record to his everlasting shame that he was one of the worst characters that ever disgraced American soil, and his heart must have been that of a tiger, not of a man. Previous to this event he was, for a time, school teacher in one of the Cherokee Nation public schools, but, being bound to flee from that country so as not to fall into the hands of a mob of infuriated people who were going to hang him on account of some shameful crime he had committed, he ran to shelter himself under the hospitable roof of John Matthews, who, though being a stranger to him, however being much respected by all the Indians, might by his influence pacify the mob. Burk was not mistaken; John Matthews' words tranquillized the excited crowd; he gave guarantee for Burk's future behavior, and the man was left unmolested and free to go around the country. But, as it is most frequently the case with men of such character, instead of getting better he became worse. The presence of his benefactor being a con-

tinual rebuke to his infamy, he anxiously was looking for some opportunity to get rid of him. And, now meeting with the expedition under General Blunt, he joined it, nay, became its guide, and under its escort went to murder his benefactor. Blood always calls for more blood. Hardly one month had passed since this assassination had taken place, when, being pursued by John Matthews' avengers, he was overtaken far west and shot dead just at the moment he was trying to hide himself behind a bush. His body was left unburied to be the prey of vultures and his name shall be in execration forever.

The success that accompanied the Confederates in their raid on Humboldt encouraged them to attempt another one. This time they were determined to destroy the whole town. This expedition was conducted by Colonel Talbot, a Missourian, and his command amounted to some three hundred and fifty men. At noon of the 14th of October they dash into Humboldt. The troops that were stationed with General Blunt, apprehending no danger of any attack, had all left. A body of home guards, all together about one hundred men under command of Captain Miller and Lieutenant Charles Boland, is the only defence left to the town. The quickness with which Talbot's men rushed in raised such a panic that, in the midst of the great confusion at once prevailing, far from taking arms several of them made their escape. However, Captain Miller, as well as his Lieutenant, succeeded in rallying the few that were left of the Company and, taking a stand, they resist the invading party. But, outnumbered and encompassed by Talbot's Brigade, they are bound to capitulate; they were disarmed and taken prisoners. Now, Captain Miller, seeing that all was lost, calls on Col. Talbot; he acknowledges his superiority, and declares that he and his Company are willing to submit to their fate. But, at the same time, he entreats him to be merciful and spare the women and children for they had injured nobody. Colonel Talbot was by no means a cruel man. All he wanted was to avenge the death of his friend, John Matthews, and to retaliate for the burning of the town of Oseola in Missouri by General Lane. For this reason, replying to Captain Miller, he said he did not want to kill anybody only in case armed resistance would be made him. On that spot he orders his soldiers to take all the goods they could find in the stores. Next, he allows some of his men to help the women and children move their valuables and household goods from their dwellings to a large house at some distance, where they would have a shelter. This done, the whole town is set on fire, with the exception of the churches and also a Masonic Hall, besides some few residences scattered about, which could not easily be reached without disbanding his men on too large an extent of ground. Colonel Talbot, fearing lest in the night he might be surprised by Union Troops coming down from the north, would not allow his men to bivouac on the place but left that very evening with his Brigade, taking with him quite a number of prisoners. These, however, he did not intend to keep. In fact, after marching them for a few miles, he released them all. On the next morning, about 10 o'clock, Talbot was passing triumphantly on our premises on

his return to Missouri, and was followed by two hundred wagons carrying all the booty he had taken.

On the 7th of December my dear friend and companion, Father James C. Van Asshe, who at that time was visiting the Catholic families in the vicinity of Fort Scott, had an narrow escape from the hands of a Company of drunken Union men, who, about 3 o'clock P. M., attacked him on the highway, took his horse, and, having ordered him to kneel down, they would most certainly have shot him had it not been for the sagacity of their Captain, Mr. Bell, who was the only sober man of the party. He, seeing that his soldiers were determined on killing the Father, remonstrated that they were not allowed to do any such thing without first giving him a fair trial. "Let us," said he, "bring our prisoner to the camp; there we shall hold a Court Martial and condemn him to be shot. Doing so, we will be all right." This suggestion proved satisfactory to all. The Father was ordered to get again on his horse and, surrounded by those unruly fellows, who were sneering at him and cursing him at every step, at last all reached the camp. Here the Captain told the men to unsaddle their horses and bring them down in the next valley along the creek where there was yet some good grazing ground left. "This done," said he, "come up and we shall have a Court Martial on the Father." The men, yelling like a gang of wild Indians, now started down the hill to comply with the orders they have received. As soon as they got out of sight, the Captain, addressing the Father with great respect, told him not to fear, and asked him where he wanted to go. The Father replied that he was on his way to the residence of a Catholic family where he was expected to celebrate Mass on the next morning. Then the Captain answered: "Well, Father, let us go at once, we will soon be there." Both started in a gallop and in a short time reached the house where the Father was expected, and, apologizing for what his men had done, the Captain left him with his friends.

PAUL M. PONZIGLIONE, S. J.



NOTES

BISHOP FRANCIS GILFILLAN.

The ST. LOUIS CATHOLIC HISTORICAL REVIEW offers the heartiest congratulations to The Right Reverend Francis Gilfillan, D.D., on his appointment as Coadjutor Bishop of Saint Joseph, and joins the chorus of his friends and fellow priests of the Archdiocese of St. Louis in wishing him *Ad Multos Annos*.

Bishop Gilfillan is one of the charter members of the Catholic Historical Society of St. Louis, and will, no doubt, inaugurate an historical revival in our Northern diocese.

IN MEMORIAM

Rt. Rev. Joseph Aloysius Connolly, V. G., one of the charter members, and for years the First Vice President of the Catholic Historical Society of St. Louis, died Thursday, September 28, at St. Mary's Infirmary, after 44 years in the service of the Church. He was Vicar-General of the Archdiocese of St. Louis, member of the School Board, and President of the Board of Clerical Examiners.

Monsignor Connolly was a native of Westport, County Mayo, Ireland, and came here with his parents as a boy of 5 years.

He was ordained in St. John's Church in 1878, and at once became assistant pastor at St. Columbkille's Church, in Carondelet. He became pastor in November, 1878, of the Catholic church at New Madrid, Mo., where he remained until 1882, returning to St. Louis at that time to become assistant pastor of the Church of the Immaculate Conception. In 1883 he served as assistant pastor at St. Bridget's Parish, remaining in that service until the fall of 1886. He then was transferred to De Soto, where he remained until Sept. 1, 1892. At that time he again returned to St. Louis to take charge of St. Teresa's Church, where he was pastor until his death.

He received his title of Monsignor from the Pope in 1911, for exceptional service.

The massive church of St. Teresa on Grand Avenue, which he built, is the most appropriate memorial to his name. His demise is mourned deeply, not only by his parishioners, but also by a host of friends and admirers within and without the Catholic Church. According to the expressed wish of Mgr. Connolly, no funeral sermon was preached at the burial service, but Archbishop Glennon spoke a

few touching words of love and praise for his departed friend: "He has served for many years in the diocese, as assistant priest, as pastor, and finally for these many late years as vicar general. Of him it will be said that he was always the servant faithful and good. He never failed; he never forgot; he never broke a promise; he never deceived. To his people, to the diocese and to Holy Church he was thoroughly devoted, and he leaves a place that it will be very difficult to fill."

Mgr. Connolly took a lively interest in the activities of the Historical Society and the progress of our REVIEW and, although far more a maker of history than a chronicler, he served the cause by suggestion, approval, and gentle criticism. We shall certainly miss his presence in our meetings, which he so regularly attended until sickness and pain claimed him for its own. May the soul of good, kindhearted though rugged, and always earnest and serious Father Connolly rest in peace.

TWO MAXWELL LETTERS.

Through the courtesy of the Rev. Edwin L. Leonard, Archdiocesan Director of Charities of Baltimore, we have received two letters of Father James Maxwell, pastor of Ste. Genevieve and dated Nov. 17, 1810, letters that have a bearing on an investigation conducted by Archbishop Carroll of Baltimore into the character of Father Maxwell, then in the 68th year of his age. From a passage of Father Stephen Theodore Badin's letter to Archbishop Carroll on the same matter, it appears that 43 persons under the leadership of one Joseph Fenwick had sent a remonstrance against the Pastor of Ste. Genevieve to Bishop Carroll in order to have him removed, or, as Father Maxwell openly charges, to have him replaced by Father Badin himself. It was six years after the withdrawal of the Spanish authorities from Upper Louisiana, and the entire country was now under Bishop Carroll as administrator. Hence his interference. Letters containing these charges were sent by both Carroll and Badin to Father Maxwell. The Trappist, Urban Guillet, was the bearer of both letters. What the charges were we cannot say at present, as the remonstrance of Joseph Fenwick and his co-signers is not at hand, nor the letter of Bishop Carroll, nor that of Father Badin. We hope to find these letters also, but in the meantime it is safe to say that the charges referred mainly, if not entirely, to breaches of ecclesiastical discipline. It may be surmised that his long terms of absence from home, whilst attending to the affairs of his proposed Irish colony, and a rather outspoken contempt for the American Catholic immigrants from Maryland and Kentucky, were the main grievances. But as Father Badin admits, 12 of the 43 remonstrants were unknown to him and 7 were not much entitled to his esteem, "whilst the remaining 24 were of his former Kentucky parishioners. To my certain knowledge," says Father Badin in his letter to the Bishop of Baltimore,

there were (besides the cause of Father Maxwell), many causes which demand the presence of authority of a Bishop to retrieve or improve the affairs of religion." We will give Father Maxwell's answer to Bishop Carroll and Father Badin, without note or comment. Only this fact, as recorded by Dr. Guilday in his *Life and Times of John Carroll*, p. 520: "The two pioneer missionaries of Kentucky, Badin and Nerinckx, had been trained in a more rigid school of Theology, which seemed greatly of the Janenistic spirit then prevalent in French and Belgian ecclesiastical circles." It was exactly these two men who found fault with the priestly character of Father Maxwell. Father Maxwell felt aggrieved at what he considered unjust reproach, and declared he would cease his pastoral functions and confine himself to saying Mass. But he must have changed his mind or perhaps been exonerated, as he continued the pastoral care of Ste. Genevieve and its dependencies until his death in 1814. Here are Father Maxwell's letters: 1. to Bishop Carroll:

St. Genevieve, November 17, 1810.

My Lord:—I received your letter of the 30th of May which has been handed to me a few days ago by the Reverend Father Urbain. I am extremely sorry to learn that insinuations prejudicial to my character as pastor of St. Genevieve have been made to you, which put you under the necessity of making an inquiry concerning such remonstrances. I know well the sources from which they derive; a man by the name of Joseph Fenwick had emigrated to this country about fourteen or fifteen years ago. I had rendered him essential services, so as to procure him provisions and for other families who came with him, from the Spanish government. I discovered at length that he was a hypocrite, and a man of the greatest duplicity, under a cloak of religion. I therefore withdrew my friendship and intimacy from him, which he soon perceived. He about this time had concerted measures with the Reverend Mr. Badin to have me removed from the parish of St. Genevieve, in order that I might be replaced by the Rev. Mr. Badin; but all their schemes proved abortive as they would be of no weight with the Spanish government.

Your Lordship will call to mind that you received a visit from Mr. Badin some two or three years ago, you will probably recollect that he has had some conversation with you concerning my conduct, as this late business was put on foot prior to his departure from Kentucky from which conversation you may easily infer whether he has spoken in a fraternal or charitable manner of me. I fear that your Lordship is not sufficiently aware of the duplicity of some French Ecclesiastics; they are a jealous, meddling, troublesome set of men. I had the opportunity of being in a state of intimacy with them these five and thirty years that I am a missionary, and I have got understanding and discernment enough to know the human mind. Your Lordship observes to me that you received a petition having the signatures of forty-three persons, heads of families; my congregation consists altogether of French and I boldly assert that no

Frenchman has signed that petition and that not these persons, heads of families, have signed it, who are altogether unknown to me, except Mr. Fenwick who lived for many years past, fifty or sixty miles from this place, and who of course can be but very little acquainted with my personal conduct. I feel the greatest sorrow and regret to show the least opposition and disobedience to the orders of your Lordship; but from the causes alleged, I cannot cheerfully submit to the investigation of my conduct by the Reverend Mr. Badin; for I consider him judge and party; I should always object to him as a judge in either an ecclesiastical or civil tribunal in a case of mine.

I am under the necessity, therefore, of informing your Lordship that henceforward I will desist from exercising pastoral duties in Ste. Genevieve, St. Louis, St. Charles and St. Ferdinand, all of which churches I have attended to since the evacuation of this country by the Spanish government, and will content myself only with celebrating Mass. Your Lordship will be pleased to appoint my successor; old age and infirmities have compelled me to adopt this measure, added to the mortification of receiving reproaches, when I think I do my duty. My Lord, I recommend myself to your prayers and pray you to accept the assurances of my highest consideration and respect. I remain, your Lordship's

Most humble and obedient servant,

JAMES MAXWELL,
Curate of Ste. Genevieve.

Our second document is a copy of a letter to Mr. Badin in answer to his letter.

Ste. Genevieve, Nov. the 17th, 1810

Reverend Sir:—I received your letter a few days ago of the 22nd of July written in Latin; it was handed to me by the Reverend Father Urbain. I have considered it advisable to answer you in English, as my Latin is grown rusty by time. I received at the same time and by the same opportunity a letter from his Lordship, the Bishop of Baltimore in which he states that a petition was sent to him signed by forty-three persons, he presumes the heads of families, containing remonstrances against my personal conduct and that he has appointed you to make a judicial inquiry concerning the charges within alleged. I made answer to the letter as I do to yours, that I cannot submit to an investigation of my conduct by you, as I consider you would be judge and party in this litigation, for I firmly believe that this petition was set on foot by your persuasion and counsels; your conduct heretofore and that of the hypocrite Fenwick give me strong reasons to form this belief, and if you had any delicacy in you, you would have refused this commission.

What in the name of God has the Charisien Fenwick and others whom you call your former parishioners, men unknown to me, I suppose vagabonds who strode up and down the Mississippi; what, I say, have they to do with my conduct? Do they form part of my congregation? No, if Fenwick was of my congregation I would

have expelled him long since for having raised his children in the manner he has done without the love or fear of God. I have nothing more to add, but remain, your humble servant,

JAMES MAXWELL,

NOTE: One of them has been lately arraigned in a court of justice for larceny; and those are mignons of Mr. Badin.

MEMORIAL

After storm and strife comes rest eternal. We would subjoin this inscription on Father Maxwell's tombstone, Ste. Genevieve Parish Church:

Ci git
Le Rev. Jacques Maxwell
décédé le 28 Mai, 1814
agè de 72 ans
Curé de Cette Paroisse
de 1797 a 1814

Heureux ceux qui demeurent dans votre maison, Seigneur Ils vous loueront tous siècles.

Psaume 83—Vers 5.

From Edwards "*Great West*" we transcribe the following interesting inscription, with the brief note by the author:

"1840.—In the spring of this year, the Catholic church, which is attached to the St. Louis University, and called the College, was commenced. The cornerstone was laid on a Sabbath afternoon, with all the ceremonial observances of the church, and in the presence of an interested multitude. There was a parchment deposited in the stone, on which was the following inscription:

Pridie Idus Aprilis,
Anno reparaatae salutis MDCCCXL,
Americanae Independentiae assertae et vindicatae
LXIV,
Gregorio XVI Pontifice Maximo,
Martino Van Buren Foederatae Americae Praeside.
Admodum Rev. Patre Joanne Roothaan Proposito
Generali Societatis Jesu
Lilburn W. Boggs Missouri Gubernatore,
Gulielmo Carr Lane Urbis Sancti Ludovici Praefecto,
Rev. Patre P. J. Verhaegen Vice-Provinciae
Missouriana Societatis Jesu Vice-Provinciali.

Rev. Patre J. A. Elet Sancti Ludovici Universitatis
 Rectore,
 Reverendissimus D. Joseph Rosati Episcopus Sti.
 Ludovici, Lapidem hunc angularem Ecclesiae,
 Deo Opt. Max.
 Sub invocatione
 Sancti Francisci Xaverii,
 Atque
 Sancti Aloysii
 Studiosae Juventutis patroni.
 In Urbe Sancti Ludovici aedificandae
 Assistentibus Sancti Ludovici Universitatis Rectore,
 Professoribus, Auditoribus ac Alumis,
 Necnon D'no Georgio Barnett et D'no Stuart Matthews
 Architectis,
 Ac D'no Carolo Cutts muratorum Praefecto,
 Solemni ritu benedixit et in fundamentis posuit,
 Coram magna populi
 Frequentia.

This church was situated on 9th and Green streets.

Bishop Benedict Joseph Flaget, twice Bishop of Bardstown, Kentucky, and Patriarch of the West by force of age and merit, is most intimately connected with the See of St. Louis. It was Bishop Flaget that made a missionary journey to the various settlements of Missouri after the long night of neglect, and brought together the scattered fragments of parishes for the nucleus of the future diocese. It was Bishop Flaget, likewise, who attended to the spiritual wants of Ste. Genevieve, St. Louis, St. Charles and St. Ferdinand until the coming and installation in St. Louis Pro-Cathedral, of Bishop William Louis Du Bourg. Whatever concerns Bishop Flaget and his cathedral city, Bardstown, must be of interest to all western, and especially Missouri Catholics; nay, non-Catholics also. For was not Bishop Flaget one of our earliest promoters of Christian art. We cull a portion of the well written article from the columns of *The Dearborn Independent*, as written by R. Trent. It describes a visit to the Bardstown Cathedral precincts:

At the entrance of the grounds is a great iron gate with heavy knocker. On either side of the gate is a small brick lodge house, where the watchful porter waited to answer the calls of long ago. The porters are gone now and the lodge houses are empty, but the old St. Joseph's College still opens its doors to the youths who come to learn of its wisdom.

It was early in the heart of Bishop Flaget to build a house of worship, and on June 16, 1816, the cornerstone of St. Joseph's Cathedral was laid.

Amid the lofty trees of the forests, then practically untouched, there arose another temple in the wilderness, a temple which is today considered, by those capable of judging, one of the most beautiful examples of religious architecture in this part of the world.

Outside, the Greek style predominates. The walls which are three feet thick are made of brick manufactured in the inclosed yard. The building is 150 feet long, 74 feet wide and 60 feet high. Across the front is a portico with six great Ionic columns. Each of these columns is a monument to the patience and painstaking genius of the pioneer builders who hewed, sawed and shaped the massive supports without the aid of modern machinery. They are tributes also to the one-time grandeur of the Old West, for each pillar, "shining and tall and fair and straight," is the trunk of a great walnut tree from the wooded hills of Kentucky.

A most unusual feature of the exterior of the building is the row of 10 white tablets, one above each window. On each of the gleaming stones is inscribed one of the commandments from the tablets of Sinai.

The slender spire, crowned by a cross, rests upon a square tower in which there was for nearly a century a wooden clock brought from Ninove, Belgium. This clock was used until 1915, when the silver-toned bells ceased to ring and a new timepiece replaced the old one.

The old bell is one of the most prized possessions of the cathedral. Made at Alost, in Belgium, for the Monastery of Ninove, it for years called pious monks to prayers. From France it was sent by Louis Philippe as a gift to Bishop Flaget, and for almost a century now, it has been sounding forth to the little town the message of the Old Cathedral. The original bell was cracked some years ago, but it was recast and is still in use today.

The woodwork of the interior of the cathedral is of solid walnut. The arrangement and decorations are such as to give the impression of Roman architecture. Here again are great columns flanking the nave on either side; here is the deep-toned organ sent from France to add to the beauty and dignity of the church in a new land. Here is the bishop's throne and the plush throne chair presented to Bishop Flaget by King Louis. Here is the wondrous wrought red velvet chasuble made by the Queen of France and her courtiers. On the back of this vestment there is still traceable the outline of the French royal coat of arms, which were removed by Bishop Flaget because he felt that they savored too much of autocracy for use in the Land of Freedom.

And here, in the dim light of hallowed tapers, are the treasures of the East, treasures that art critics pronounce of priceless value. These are the nine paintings presented to the first Bishop of Bardstown by Louis Philippe, King of France, and his brother-in-law, Francis I, King of the two Sicilies. On each frame is the inscription, "Ex Dono. Franciscus I. utriusque, Sicilae Rex." The collection has been valued at more than a million dollars.

In the sanctuary over the high altar hangs "The Crucifixion" by Van Brée, the Flemish artist. The congregation has been offered \$100,000 for this painting alone, but has refused to sell at any price. In this picture the Virgin Mother and John, the beloved disciple, are standing gazing at the figure on the Cross, while the weeping Magdalene clasps the feet of the dying Christ.

On the wall of the right aisle nearest the altar is Rubens' "The Flaying of St. Bartholomew." This is considered the most valuable painting of the collection. The shadows on the picture are heavy, and only when the western sun lights up the rich colorings of the artist's brush can the vividness of the scene be to any degree comprehended. But it is worth waiting for the light to get a glimpse of the figures.

On the left is Murillo's "Crowning of the Blessed Virgin." This is a more pleasing picture, resembling to a marked degree the "Immaculate Conception." The cherub faces are very similar, and the soft clouds and subdued radiance are the same. The other paintings are: "The Winged St. Mark" by Van Dyck, "St. Peter in Chains" by Van Dyck, "St. John the Baptist" by Van Dyck; "The Annunciation of the Blessed Virgin" and "The Descent of the Holy Ghost at Pentecost," thought to have been painted by Van Dyck, and "St. Aloysius Teaching the Youths" by an unknown artist.

These are the treasures of the Old Cathedral, and it is a treasure house indeed. It is a wonderful thing to find a gem of such symmetry and beauty in the crude setting of a little town not far from the Kentucky mountain district."

We have given space to this description of Bishop Flagets treasures, partly on account of their inherent interest, but more so on account of an event in the Bishop's life, most intimately connected with them.

Under the caption "*Bishop Flaget and Congress*," George F. O'Dwyer published an interesting letter in the New York "*America*," which we will reprint here, on the principle: "*Colligite fragmenta ne pereant*."

Religious articles, such as paintings, church furniture, and objects to enhance the beauty of Catholic churches, colleges, and institutions have been imported, from time to time, into the United States by the Bishops of the Church. In the constructive period of the country, from 1800 to 1850, customs officials, authorized by Congress, exercised a proper courtesy, and levied only a nominal tax. In most cases the articles were admitted free. Occasionally, however, over-officious individuals at the ports, whether through scrupulous exactitude, or just plain bigotry, held up articles or levied a full tax.

While Louis Philippe of France was Duke of Orleans he gave to the saintly Bishop Benedict Flaget of Bardstown, Ky., valuable paintings and church furniture, with which to grace the sanctuary

of the Bishop's Cathedral in Bardstown. When the articles arrived here in the latter twenties of the nineteenth century, United States officials levied the full duty on them, although they were free gifts and not within the intent of the revenue laws of the time. But the customs officials of that period chose not to take this view of the matter.

Finally, interested individuals in the Bishop's diocese took the matter to Congress and a bill was drawn up in 1828 which "authorized the remission of the duties on certain paintings and church furniture presented by the King of the French to the Catholic Bishop of Bardstown, Kentucky."

The bill came up for a third reading on the floor of the House of Representatives on Monday, March 19, 1832, and, after it was read by Mr. Dougherty, the Catholic clerk of the assembly, Mr. Hogan of New York, (a Methodist) arose and "regretted that he felt it his duty to oppose the passage of the bill." Among other things he said that "The bill proposed to promote no national interest—it addressed itself to the mere liberality of the House. Did our Constitution recognize any connection between Church and State?" Then Representative Charles Wickliffe of Kentucky, a non-Catholic, was considerably stirred up by the apparent bigotry of his fellow-member, and he called him to task in the following language:

"The duty of defending the principle involved in this bill devolves upon me, and I will detain the House but a very short time in its discharge. About four years ago I presented the application of a worthy individual whom the bill proposed to relieve. The application had always met with the approval of the Committee on Ways and Means and the bill had passed the House twice without objection, but was never acted upon in the Senate for want of time.

Mr. Speaker, the House will pardon me while I trespass long enough to do justice to a worthy man, Bishop Flaget; he is my constituent and friend. He is a man who has devoted a life of near seventy years in dispensing acts of benevolence and the Christian charities. He was once a resident of this district, having under his charge the valuable College of Georgetown, where his labors in the cause of science, morality, and religion will long be remembered by all who knew him.

His destiny, or the orders of the Church to which he belongs, placed him at the head of the Catholic College in Bardstown. . . . Connected with this institution is the Cathedral or Church. The expenditures incident to these establishments have been more than equal to the private means and contributions devoted to the purposes of the institution, and its founder has felt, and still feels, the consequent embarrassments. These have been, in some measure, relieved by considerable donations of church furniture and college apparatus from persons in Italy and France.

The duties upon such articles have been remitted heretofore by the liberality of Congress. The articles upon which duties have been paid, and which the bill contemplates to refund, consist of paintings

and other valuable articles, presented some years since by the then Duke of Orleans, now King of the French, to the Bishop of Bardstown. He could not refuse to accept the offering; by accepting, however, he had to pay the duties. The articles were not brought into this country as merchandise, do not enter into the consumption of the country and therefore do not, I humbly conceive, fall within the principle of your revenue system. They are specimens of art and taste, as ornaments to a house of public worship.

I trust, Mr. Speaker, that the circumstances that this application is in behalf of a Catholic Bishop will not prejudice the mind of any member of this House. I would extend this relief to any church or public institution and to none sooner than the Catholic. I live among them. They are, like other denominations, honest in their religious opinions, content to worship in the mode their education and habits have taught them to believe was right, and which their judgments approve. They are honest, industrious, and patriotic citizens, devoted to the free institutions of the country. I mean not to say that they are more so than any other denominations; certainly they are not less patriotic and liberal in their opinions and practises than others of my constituents.

I hope the gentleman from New York will withdraw his opposition to this bill; the amount involved is small, but it is to the very worthy man, Bishop Flaget, at this time of much consequence. At least, I shall look with confidence for the judgment of this House in favor of the passage of the bill.

Gulian Verplank, Representative from New York, reiterated Mr. Wickliffe's sentiments. He said that "The principle adopted by the Government was that it should not tax the donations of learned or pious men from abroad to institutions of religion or literature in this country. That principle had first been settled in reference to books and apparatus presented to one of our colleges. . . . We ought not tax fruits of philanthropy or good-will. Enough and more than enough has been done to check this species of friendly intercourse, and all those acts of kindness between different nations which were calculated to cause men to remember that they all formed parts of one great family. . . . It was not gracious to tax the donations which our brethren abroad might be disposed to make to the institutions of the new world."

The protesting spirit of Mr. Hogan of New York was by this time sufficiently chastened and as "the explanation was so perfectly satisfactory he, with pleasure, withdrew his objections to the bill." It was passed, forthwith, without further opposition.

This interesting incident in the life of the saintly pioneer of Kentucky and the Middle West, Bishop Flaget, is not chronicled in the encyclopedias, including the "Catholic Encyclopedia"; neither does the incident occur in Clarke's "*Lives of the Deceased Bishops.*" So, for purposes of a complete record, the incident will no doubt interest Catholic historical students.

Anent the revival of historical studies in the Benedictine Order, P. Edmund, O. S. B., writes in his circular letter of Sept. 22, 1922:

"We certainly have a right to expect our own members to take interest, seeing so much enthusiastic expression outside of our Order. The great American Catholic Historical Association is doing its full share in helping us. The members of that organization have shown in every way that they are profoundly interested in our "Historical Revival." They have given it a big lift by bringing it prominently before the public in our leading Catholic papers. They have promised us every possible assistance and have shown that they mean to keep their promise. The N. C. W. C. has also recorded our endeavor. For all this help we can pronounce a grateful "God reward you." There has been a deep personal interest taken by the Father of the Catholic Historical movement in America, Dr. Guilday, and to him we owe a special token of thankfulness.

Now, every honor begets its corresponding obligation. It is an honor for us to be the first religious order in America to take up this movement. It is an honor for us to be the first child of the American Catholic Historical Association, in the sense that we are a branch of the great Catholic Historical Movement in this country. It is an honor to have an opportunity to develop our own history. These privileges have their obligations. These obligations are expressed in the National Benedictine Report. It contains the resolution that we recommend to our General Chapters the formation of an American Benedictine Historical Association; that this Association hold its meetings at the same time and place as the National Catholic Association and co-operate with the same, and that every monastery be urged to have one or more representatives in the Benedictine Association to direct the work of research and the chronicling of events in their monasteries.

That is evidence that something has been done; now let us do something more. New Haven may be too remote for most of our monasteries to take an active part in the meeting to be held there. Yet some of us must attend. I understand that three monasteries will have representatives there. But there should be more to make the things look right. If it is absolutely impossible for some of us to attend this meeting, then let us not fail to send in a report of some kind so that those in attendance will have our advice or opinion to act on. This report should concern archives, libraries, the writing of history, the general catalog and above all should set forth what is being done in our own institutions for the development of history, be that ever so little. This will give our representatives at New Haven a chance to act and plan according to our needs. It will prepare the way for our affiliation with the American Catholic Historical Association, as well as form a scheme or plan for our general chapter to act on next summer.

In conclusion I would suggest that we cultivate the habit of corresponding with one another more freely concerning this movement and thus help in every way to make our efforts a genuine success."

REVEREND HENRI PRATTE, SEPTEMBER, 2, 1822

Just one hundred years ago, last September second, there died in his native town of Ste. Genevieve, Missouri, one of our noblest pioneers in the American priesthood, Father Henri Pratte, Pastor of Ste. Genevieve.

A number of his letters are preserved in the archives of the Diocesan Chancery of St. Louis. Bishop Rosati wrote a brief memorial of Father Pratte, the pastor of Ste. Genevieve, which contains the main data of his short, yet most active and faithful life:

"On the 2nd day of September, 1822, the undersigned buried on the epistle side of the sanctuary of this church (Ste. Genevieve) the remains of Rev. Henry Pratte, pastor of this congregation, who died on the first day of September of this year, at 11 a. m. He was born January 19, 1788, in this same parish, went to Canada in 1803, and having completed his studies at the Seminary of Montreal was ordained priest. As he desired to devote himself to the spiritual care of his own people, he called upon Mgr. Flaget, Bishop of Bardstown in Kentucky, who was at that time administrator of this diocese, and who appointed him pastor of Ste. Genevieve. This parish had been without a resident priest since the death of Mr. Maxwell (May 28th, 1814), being only occasionally visited by Mr. Olivier, the pastor of Prairie du Rocher.

Mr. Pratte took possession of the parish in October, 1815. Since that time he has entirely given himself to the promotion of the welfare of his flock and the greater glory of God. He repaired the church by having it plastered, and furnished it with a new floor, finishing the ceiling, and covering the church with a new roof. And when the church could no longer contain the rapidly increasing population, he built a new sacristy, enclosing the old one in the body of the church.

Another church he built at Old Mines, Washington County, and still another at St. Michael's (Fredericktown), which he frequently visited to hold divine service. This place (i.e., Ste. Genevieve) owes to him the renewal of its piety and the blessing of Christian education of the children, in which he took the deepest interest, especially in regard to the First Holy Communion of the children, to which he would admit them only after a long preparation. Always full of love for his fellowman, he refused the request of no one who required his assistance. His house was always open to all priests traveling through the city on their way to their stations in the various parts of the diocese; also to the young students whom the Bishop sent to the seminary. For this institution he had a great affection, ever promoting its interests and frequently rendering it important services. Whilst all seemed auspicious that this worthy priest should finish the course of his good works in a long sequence of years, Divine Providence, whose dispensations are always adorable, took him away in the very bloom of youth.

A nervous fever snatched him away within three weeks. As soon as he saw that his disease was fatal, he called Mr. Olivier, who

heard his confession and gave him the Viaticum. We ourselves, on the very day of his death, administered Extreme Unction. His funeral was held amid a vast concourse, not only of his parishioners, but also of Protestants. The respect of all who knew him followed him to the grave. His memory will be in benediction, not only in this parish, but in the entire diocese, and especially in the seminary, that will always know him as one of the principal benefactors.

JOSEPH ROSATI,
Rector of Seminary."

Father Pratte's remains lie buried near the High Altar of the church of Ste. Genevieve. The present pastor, Very Rev. Charles Van Tourenhout has placed a beautiful memorial stone above the tomb of the first native priest of Missouri, Henri Pratte.

A MAP OF 1836.

A beautifully engraved and colored "Map of the State of Missouri and the Territory of Arkansas, published in Philadelphia by S. Augustine Mitchell, in the year 1836" was recently presented to the Catholic Historical Society of St. Louis by the Very Reverend Charles Van Tourenhout, P. R., of Ste. Genevieve, Missouri. Old maps are always interesting and important documents, and more especially if they give the ancient lineaments of one's own native state. Of course, a map of eighty-six years ago must show a much different Missouri from that we know today. There is no Platte purchase shown, within the Missouri line, but the western boundary is as straight as an arrow, south to north. There is no Kansas City shown, but there is the town of Westport about where you would expect Kansas City, and where Kansas City now spreads out its tentacles in all directions.

There is no Kansas State or Territory, and the Indian tribe that has given its name to that state and its eastbound river, is here designated as the *Konzas*. There is an Indian Territory which extends from the boundary of Arkansas on the South to Canada on the North, and from the western boundary of Missouri to the Rocky Mountains.

The Indians settled in Indian Territory along the western boundary of Missouri and Arkansas are, beginning in the North: the Kickapoos, Konzas, Delawares, Shawnees, Piankashaws, Weas and Peorias, Osages, and to the west of them the Pawnees; then northward of the Osages, the small tribe of the Senecas; then about the headwaters of the Arkansas River, the Cherokees, Creeks and Choctaws. The territory south of the Red River is marked Mexico.

Indian names deck the map, and civilization and towns hugged up close to the rivers in those days. The hunting grounds of the Osage Indians were equally divided between Missouri and the present state of Kansas. There is no St. Joseph on the map, very little

of St. Louis, no Maysville, no Dekalb County, not even a Hannibal & St. Joseph Railroad. There are just two counties shown from Westport to the north line. They are Clay County and Clinton County.

The map also shows that there was no Iowa line at that time. North of Missouri it was called Wisconsin territory. Clay County was a little longer than it is now, but the real long one of the two was Clinton County. It included at that time practically all of Clinton, Dekalb and Worth Counties. Chariton County extends from the Missouri River to the boundary line of Wisconsin Territory.

The steamboat routes to Pittsburgh, New Orleans, the Falls of the Illinois, Prairie du Chien, Fort Snelling, Fort Leavenworth and the Yellowstone River are given in a corner of the map. St. Louis is credited with a population of 14,125 souls, Howard County, 10,854; all Missouri with 140,454. That was the condition of Missouri and the West in 1836.

ST. ANGE COMMANDANT OF ST. LOUIS. According to Scharff (History of St. Louis I p. 75) and Shepard (History of St. Louis, p. 14) the government of the new colony of St. Louis was self-constituted and Louis St. Ange de Bellerive ruled it by popular action or acclamation. But this statement is wrong. When the British Highlanders, under Captain Stirling, reached Fort Chartres, in October 1765, Captain St. Ange withdrew his force to St. Louis and there continued the command which was left to him when DeVillers departed from Fort Chartres to New Orleans. He was never elected commander of St. Louis by the settlers.

The "*Louisiana Historical Quarterly*", April 1921, published the following document:

Oath of allegiance to the King of Spain Taken by the Inhabitants of Illinois Before Louis St. Ange de Bellerive.

Translation:

In the year one thousand seven hundred and sixty-nine, on this nineteenth of November, we, Louis St. Ange de Bellerive, Captain, commanding the Spanish colony of Illinois, ceded by His Most Christian Majesty to His Catholic Majesty, by virtue of the orders addressed to us by His Excellency, My Lord O'Reilly, Commander of Benfayan, of the Order of Alcantara, Lieutenant General and Governor of the Province of Louisiana, in consequence of the act of possession, which we have just taken, and Inspector General of His Catholic Majesty's armies, Captain General of said colony in the name of His said Catholic Majesty.

We ordered that all subjects of this colony who wish to remain here under the domination of His said Majesty, take the oath of allegiance which he demands, and on the moment, being assembled in the chamber of the said Government, we made them take the oath of fidelity, as follows, viz:

That they promise and swear to God to His Catholic Majesty to be faithful to Him and to sacrifice their lives for his service, to warn him or his commandants of anything coming to their knowledge prejudicial to his state or to the support of his crown and of his person, and to live under the laws it shall please His said Catholic Majesty to impose on them, to all of which submitted those hereafter named whose names are hereafter designated and marked.

Signed by about seventy citizens of St. Louis.
Lefevre Debruisson etc., etc."

In this document St. Ange styles himself "Captain, commanding the Spanish colony of Illinois." Houck (*Hist. of Missouri* I p. 17 ss.) explains the position of St. Ange as follows: When St. Ange surrendered to Captain Stirling, Fort Chartres and the territory ceded to England, he retired with his troop of soldiers and officers and military stores to territory still under his jurisdiction, although ceded to Spain, and in which he was the only embodiment of legal authority until the arrival of the authorities of the new sovereign. His authority on the west side of the river remained in full force and did not require action on the part "of the people." It is to be presumed that St. Ange understood this. In all his official proceedings, after removing the seat of the government to the new town, he followed the procedure followed at Fort Chartres. Ulloa, in the instruction he gave Captain Ruiz, seemed primarily to contemplate the formation of a new settlement north of the Missouri, of which Ruiz was to be chief, not interfering with the existing settlement of "the Illinois" south of the Missouri. Again, in 1769, Ulloa ordered the Fort "El Principe de Asturias" to be evacuated and delivered to Captain St. Ange. From all this it is clearly manifest, that St. Ange was fully recognized as the supreme civil and military commandant west of the Mississippi for some time after the Treaty of Fontainebleau.

And for this reason the settlers of St. Louis "des Illinois" swore the oath of allegiance under the direction of St. Ange, "Captain, commanding the Spanish colony of Illinois", on Nov. 9, 1769.—On February 17, 1770, three months after the date of the above document, St. Ange resigned, and Don Pedro Piernas, a "captain of infantry" the first Spanish lieutenant-governor, assumed the government of the Illinois country (St. Louis and dependencies).

It is said that when Captain Stirling, the first English commander at Fort Chartres, died in January 1776, on the request of the inhabitants there, St. Ange came over from the Spanish possessions to take charge of the post of Fort Chartres until the arrival of Captain Stirling's successor, Captain Frazer, from Pittsburgh. This romantic incident is a fiction, because in January 1776 St. Ange was dead over a year; he died Dec. 27, 1774, at the house of Madame Chouteau. St. Ange was never married. In his will which was made Dec. 27, 1774, St. Ange bequeaths 25 livres for Masses and 500 livres for the construction of the church of St. Louis.

DOCUMENTS FROM OUR ARCHIVES

DIARY OF BISHOP ROSATI

1826

APRIL

- 1 Saturday. Mass early in the morning in the chapel. Confessions of the Nuns. In the evening, Confessions of the Seminarians.
- 2 Low Sunday. Early in the morning, Confessions of the Brothers. Mass in the chapel. Confessions of the parishioners. Assisted at High Mass, during which I preached on the Gospel of the day. The dogmas of faith are not separable from the precepts of morality: hence our Savior gives in this Gospel a number of instructions calculated to build up our faith and morals. With regard to faith: 1. he proves with still greater evidence the truth of his resurrection; 2. When, breathing upon the disciples, he says: "Receive ye the Holy Ghost," he shows that the latter proceeds from both the Father and the Son; 3. the divine mission of the Apostles; 4. the power to remit sins, etc. With regard to morals: "Peace be to you": this threefold announcing of peace signifies a threefold peace, namely, with God, with men and ourselves; it was fitting that Christ alone should announce that peace, because he alone by his passion and death gave us that peace which he announces. 1. By sin we had become the enemies of God, hence vessels of wrath, sons of vengeance; we all were under a curse: Christ reconciled the world with the Father. 2. Before the death of Christ charity was known to but a few men; Christ taught us the motives why we should cultivate this virtue: we all are the sons of the same Father, members of the same Church, heirs to the same kingdom, members of the same body, etc. 3. Peace with ourselves: there is no peace for the wicked; the wicked are like the tossing waves, which can never rest. This peace consists in order, whereby the

body is subjected to the mind, the passions to reason, and reason to God. This order was unknown, etc. First Communion of the children in the church. Vespers in the same place.

- 3 Monday. Mass in the chapel. No Conference. Sent to New Madrid Frs. De Neckere and Odin, who will remain there until Pentacost. Arrival of Fr. Dahmen.
- 4 Tuesday Mass in the same place. No Conference.
- 5 Wednesday. Mass in the same place.
- 6 Thursday. Mass early in the morning. Conference to the Nuns, on the proper use of the Sacrament of Penance; dispositions, etc.
- 7 Friday. Early in the morning, Chapter; went to confession. Mass in the chapel.
- 8 Saturday. Mass early in the morning. Confessions of the Nuns. In the evening, Confessions of the Seminarians.
- 9 IInd Sunday after Easter. Early in the morning, Confessions of the Brothers. Mass in the chapel. Confessions of the parishioners. Assisted at High Mass, during which I preached on the Gospel of the day: "I am the good shepherd." 1. What Christ does for us as the shepherd of our souls; 2. what return we should make to him, as members of his flock. Vespers in the church.
- 10 Monday. Early in the morning, Spiritual Conference to the Seminarians, on the Observance of Rule (Mr. Loisel). Mass in the chapel.
- 11 Tuesday. Spiritual Conference of the Community, on the observance of Rule. Bro. Sargiano⁷⁹ and Mr. Permoli. Mass in the chapel.
- 12 Wednesday. Mass in the chapel. Received letter from Fr. Saulnier.
- 13 Thursday. Mass early in the morning. At 6 o'clock went to the church, where Matin and Lauds of the Dead were said for the soul of Mrs. Fournier, the sister of the Right Rev. Bp. of New Orleans, and most zealous benefactress of this Mission of Louisiana, and particularly of this Seminary. Assisted at High Mass in cope, and after it, gave the absolution. In the evening, received through the

⁷⁹ Cf. *St. Louis Cath. Hist. Review*, Vol. III, p. 341, Note 107.

mail letters 1. from Fr. Tichitoli; 2. from Fr. Rosti⁸⁰; 3. from Mr. Hay.⁸¹

- 14 Friday. Early in the morning. Chapter; went to confession. Mass in the chapel.
- 15 Saturday. Mass in the chapel early in the morning. Confessions of the Nuns. In the evening, Confessions of the Seminarians.
- 16 IIId Sunday after Easter. Early in the morning, Confessions of the Brothers. Mass in the chapel. Confessions. Answered Mr. Hay;⁸² wrote to Fr. Savine.⁸³ Assisted at High Mass, during which I preached on the Sunday's Gospel: "A little while, and you shall not see me," etc.; but the world shall rejoice: and you shall be made sorrowful," etc. Vespers in the church.
- 17 Monday. Early in the morning, Spiritual Conference to the Seminarians, on performing well our Exercises of piety: 1. motives; 2. means (Saucier). Mass in the chapel.
- 18 Tuesday. Mass in the chapel. Through Mr. McCoy⁸⁴ I received a letter from Fr. Odin whom I sent to New Madrid with Fr. De Neckere on the 3rd of April. On April 4, Fr. De Neckere preached in the town of Jackson; he was well received by the inhabitants of that place, among whom some catholic families were found.
- 19 Wednesday. Mass in the chapel.
- 20 Thursday. Mass early in the morning in the chapel. Conference to the Nuns, on the Sacrament of Penance. At about eight o'clock in the evening the Right Rev.

⁸⁰ Grand Coteau, February 17, 1826. Had already found the money for the payment which you wished me to make, when the Superioress (Madame Audé) assured me it had been made long since, but unknown to the Sister (Mary Layton), whence the latter's letter to her uncle. Am well.

⁸¹ Of Cahokia, Ill.; he was a convert.

⁸² I authorize Fr. Savine to marry your daughter to Mr. Savage. I must say however, that, no matter what the circumstances, it is always a most grievous sin to marry outside the Church. Still, owing to your attachment to Religion since you have known the truth, I am willing to relax the strictness of Ecclesiastical law in this instance, in order to permit your daughter to fulfill her duty, hoping that by her good example she will contribute to the respect rendered to our Holy religion.

⁸³ Having heard from Mr. Hay what took place in connection with his daughter's marriage to Mr. Savage, I authorize you to validate this union. Impress upon Miss Hay the realization of her fault, the nullity of the marriage. Accept nothing, even if they insist.

⁸⁴ Cf. Rev. E. Pruente: *The Beginnings of Catholicity in Cape Girardeau, in St. Louis Cath. Hist. Review*, Vol. III, p. 56.

Du Bourg, Bishop of New Orl., arrived here; through him I received letters: 1. from Fr. Borgna; 2. from Fr. Tichitoli; 3. from Fr. Sibourd; 4. from Mrs. Lacleotte; 5. from Fr. Portier. The Bishop talked to me at great length about the journey which he thinks of making to Europe for the good of the Diocese.

- 21 Friday. Early in the morning, Chapter; went to confession. Mass in the chapel. Went to see the Nuns with the Bishop. Wrote: 1. to Fr. Borgna⁸⁵; 2. to Fr. Tichitoli⁸⁶; 3. to Fr. Saulnier⁸⁷.
- 22 Saturday. Early in the morning, Mass in the chapel. Confessions of the Nuns. In the evening, Confessions of the Seminarians.
- 23 IVth Sunday after Easter. Early in the morning, Confessions of the Brothers. Mass in the chapel. Confessions of the parishioners. The Right Rev. Bishop Du Bourg assisted at High Mass in cope, and preached; as to me, I stayed at home, writing letters: 1. to Fr. Boccardo⁸⁸; Genoa; 2. to Fr. Baccari⁸⁹, Vic. Gen. of the Congregation, Rome; 3. to my brother⁹⁰, Sora; 4. to Fr. Colucci⁹¹, priest of the Cong. of the Mission, Rome; 5. to Fr. Giriodi⁹², Superior of the College and house of St. Lazarus, Piacenza.

⁸⁵ Received the barrels of rice, sugar and molasses, the linen-cloth, the books, Fr. Boullier's trunk. You will receive a set of Calmet and Fénelon. Sell the clock: I must make money by all possible means to pay my debts.

⁸⁶ Fr. Rosti cannot leave Grand Coteau unless someone else is sent in his place. Before long you will get a companion whom you will like.

⁸⁷ If the children are ready, Bp. Du Bourg will give them Confirmation. Compare the *Ordo* and have it printed in St. Louis.

⁸⁸ Received your letters; am glad to hear you persevere: the fulfillment of your wishes is nearer than you think. Bp. Du Bourg is going to Rome: he will obtain what you and I so much desire.

⁸⁹ Bishop Du Bourg, the bearer, needs no introduction. His purpose in going to Rome, is to assure the continuation of the good already done; he is desirous to make another establishment in Louisiana, though I could not consent to it on account of our lack of subjects and means. You may remedy the first by sending us Frs. Tornatore and Boccardo; we trust in Providence to remedy the other.

⁹⁰ More than a year without news from you. Entrust this to Bp. Du Bourg. He had offered to me to go himself to see you; but I did not wish him to give himself that trouble. As soon as you get this, go to Rome to see him: he will give you details about me.

⁹¹ Cannot believe you forgot me, and attribute your silence to absorbing work, and am sure you continue to do for us, etc.

⁹² Although I had never the privilege of seeing you, yet I may say I know you well through Fr. De Andreis. Perhaps Bp. Du Bourg will go to Piacenza on his way to Rome. The purpose of his journey is to consolidate our establishment in his vast Diocese. We need subjects. If anyone among the pupils of the College should feel an inclination for this Mission and to join our Congregation, the Bp. will obtain for him from Rome the necessary dispensation.

- 24 Monday. Mass in the chapel, early in the morning. At about eight o'clock, started from the Seminary with the Bishop, and accompanied him as far as Ste. Genevieve, where we arrived around two o'clock.
- 25 Tuesday. Mass early in the morning in the church of Ste. Genevieve. Bidding goodbye to the Bishop I left him about 10 o'clock and returned to the Seminary, where I arrived about six.

The Bishop of New Orleans, much concerned about the extreme necessity in which the Diocese is laboring, wishing to complete the works begun, and desiring to render stable in this country the foundation of our Congregation, has decided to go to Europe: 1st, in order that he may obtain from the Superior General at least two priests of the Congregation capable to be made Superiors; 2nd, in order to obtain from the friends of the propagation of Religion the means necessary for the foundation of a Seminary in Louisiana, etc., etc.

- 26 Wednesday. Mass in the chapel. Thomas Moore, whom I had sent to Louisiana on account of his health, feeling that the air of that country did not benefit him any, has returned to the Seminary, wishing to die here in the midst of his fellow-students and friends. Received a letter from Fr. Portier.
- 27 Thursday. Mass early in the morning. Conference to the Nuns, on Meditation. Received a letter from the Bishop of New Orleans⁹³. Wrote to Fr. Odin⁹⁴, at New Madrid.
- 28 Friday. Early in the morning, Chapter; went to confession. Mass in the chapel.
- 29 Saturday. Early in the morning, Mass in the chapel. Confessions of the Nuns. In the evening, Confessions of the Seminarians.
- 30 Vth Sunday after Easter. Early in the morning, Confessions of the Brothers. Mass in the chapel. Confessions of the parishioners. Assisted at High Mass, during which I preached on the Gospel of the day, on the necessity, efficacy and qualities of prayer. Vespers in the church.

⁹³ Original in the Archives of St. Louis Archd. Chancery A. short note. Have written to Frs. De Neckere and Odin to come back before Pentecost, so that you may be here (at Ste. Genevieve) on Monday May 15, in order that you may not miss the boat. Fr. Dahmen will announce Confirmation for the Tuesday (May 16).

⁹⁴ Received your letter. Bishop Du Bourg arrived here on the 20th and left on the 24th. Found at Ste. Genevieve Thomas Moore who came back here to die in the Seminary. Fr. Portier wrote to you, sending a beautiful alb and two amices. He will come here in October. Fr. Desmoulins is with him at the College, and Fr. Blanc, the elder, at Baton Rouge. Am expecting you for Pentecost.

MAY

- 1 Monday. Rogations. Mass in the chapel. Communion. After Mass we began a Novena in union with the prayers of the saintly priest Prince of Hohenlohe, for the recovery of Thomas Moore. As rain prevented us from having the procession, we sang the Litany of the Saints, and, after that, solemn Mass, with deacon and sub-deacon. After dinner I held the examination of the College boys.
- 2 Tuesday. Rogations. Mass in the chapel. Spiritual Conference of the Community, on Prayer (Bro. Blanka⁹⁵ and Mr. Timon). At 9 o'clock, Litany of the Saints in the church and solemn Mass.
- 3 Wednesday. Rogations. Mass in the chapel. Procession. Solemn Mass in the church. In the evening, Confessions of the Seminarians.
- 4 Thursday. Ascension of our Lord. Early in the morning, Confessions of the Brothers. Mass in the chapel. Confessions of some lay people. Assisted at solemn Mass in cope and mitre, and preached on the feast. Solemn Pontifical Vespers.
- 5 Friday. Early in the morning, Chapter; went to confession. Mass in the chapel.
- 6 Saturday. Early in the morning Mass in the chapel. Confessions of the Nuns. In the evening, Confessions of the Seminarians.
- 7 Sunday within the octave of the Ascension. Early in the morning, confessions of the Brothers. Mass in the chapel. Confessions of some lay people. Assisted at High Mass, during which I preached on the Gospel of the day: Testimony rendered to Christ and Religion by the Holy Ghost; 2. Testimony rendered by the Apostles; 3. Testimony we should render to Christ and Religion. Vespers in the church.
- 8 Monday. Early in the morning, Spiritual Conference to the Seminarians (Mr. Thompson⁹⁶), on the preparation to be made for the feast of Pentecost. 1. Motives: (a) obedience to the wishes of the church; (b) should we fail to make this preparation, we will lose the graces prepared for us, and even if we would receive them, they would remain fruitless. 2. Means: (a) solitude; (b) recollection; (c) meditation and consideration of our needs; (d) prayer. Mass in the chapel.

⁹⁵ Cf. *St. Louis Cath. Hist. Review*, Vol. III, p. 340, Note 104.

⁹⁶ Cf. *Ibid.*, p. 344, Note 120.

- 9 Tuesday. Spiritual Conference of the Community (as yesterday): Bro. Vanucci. Mass in the chapel. In the evening Confessions.
- 10 Wednesday. At 2 o'clock in the morning, Fr. Permoli celebrated Holy Mass for Thomas Moore, and gave communion to him and to the others. Our prayers have not been heard. Mass in the chapel. At 8 o'clock p. m., return of Frs. De Neckere and Odin from New Madrid. The people there, amounting to eighty families, have been for many years destitute of all spiritual help. By having catechism twice a day, sermons twice every Sunday and feast day, our missionaries endeavored to instruct those people. On Ascension Thursday they gave the first communion to fifteen boys and girls. There would have been many more communions, had not persistent and heavy rains, inundations, and the urgent occupations of farming prevented the people of that neighborhood from attending the catechetical instructions. Our men baptized more than fifty children. The people of New Madrid, trusting that they will get a priest, have determined to build the church, and for this purpose have made a subscription, which, though not yet complete, has already reached a total of 1,500 dollars.
- 11 Thursday. Early in the morning. Mass in the chapel. Conference to the Nuns, on the Preparation for the feast of Pentacost. After supper administered the last sacraments to Thomas Moore, cleric of this Seminary. At half past ten, after an agony of a quarter of an hour he passed away quietly; Frs. Odin and De Neckere were with him. This young man had made himself most dear to me and to all by his meekness, his innocence, his obedience and his other clerical virtues.
- 12 Friday. Early in the morning, Chapter; went to confession. Mass.
- 13 Saturday. Early in the morning, Confessions of the Nuns. At 9 o'clock, after the chanting of None, Prophecies, blessing of the Baptism Fount, Pontifical solemn Mass. In the evening Confessions of the Seminarists.
- 14 Pentecost Sunday. Early in the morning, Confessions of the Brothers and of others. After chanting Tierce, I administered the *Sacrament of Confirmation* to 40 boys and girls, addressing to them before a short exhortation. Celebrated solemn Pontifical Mass, at which Mr. Timon preached. Pontifical Vespers in the church. After night prayers I notified the members of our Community of my journey to Louisiana. Appointed Fr. Odin Superior and

Fr. Permoli Assistant; begged all to be most careful in the observance of the rules, and recommended myself to their prayers.

- 15 Pentecost Monday. Early in the morning said Mass in the chapel. At 5 o'clock addressed a short exhortation to the Seminarians on the necessity of making good use of the graces which we have received at the occasion of this feast, proposing to them the example of the late Thomas Moore. Finally I announced to them my journey. At about 8 o'clock I left for Ste. Genevieve with Fr. De Neckere; from Ste. Genevieve we are to sail, I for New Orleans, and he for St. Louis. From the Seminary to Ste. Genevieve we had a most painful journey, on account of the high water of the Mississippi River which had overflowed and covered all the land along the river. We arrived at Ste. Genevieve in the evening, and were received most cordially by Fr. Dahmen.
- 16 Tuesday. Said Mass early in the morning in the church of Ste. Genevieve. After Mass, I heard the confessions of some of the candidates for confirmation. This finished, and having invoked the assistance of the Holy Ghost, after a short exhortation I administered the *Sacrament of Confirmation* to about *fifty* boys and girls. Wrote to Fr. Odin⁹⁷.
- 17 Wednesday. Mass in the church of Ste. Genevieve. Around five o'clock p. m., the steamer *General Brown* arrived at Ste. Genevieve. Bidding goodbye to Frs. Dahmen and De Neckere, I went on board, and there found Fr. Savine, the former Rector of Cahokias. The rest of the day and part of the next night were employed in loading the boat. We left Ste. Genevieve about midnight.
- 18 Thursday. At 5 a. m., we stopped near Brazeau to take on wood. At half past ten we passed Cape Girardeau, and at 10 p.m., New Madrid.
- 19 Friday. At 6 a. m., we reached the place called "Second Bluffs." Wrote to Fr. Tichitoli⁹⁸. At 10:45 we passed Memphis. Wrote to Fr. Bigeschi⁹⁹ and Mr. Bringier¹⁰⁰.
- 20 Saturday. We spent more than half of this day in looking for an anchor lost in the preceding trip of the boat.

⁹⁷ If you receive money for Mr. Manning, keep \$16, which he owes us. If Fr. Le Saulnier of Montreal sends you any Intentions and tells you to draw on him, make three Drafts and sent them to Fr. De Neckere in St. Louis.

⁹⁸ Bishop Du Bourg is on his way to Europe. Am coming to see you.

⁹⁹ Enclose a letter of Bishop Du Bourg. Shall see you.

- 21 Sunday. At 8 a. m., we stopped at Natchez. At 9 p. m., we passed in front of the church of Pointe Coupee.
- 22 Monday. At 6 a. m., we reached the church of St. John the Baptist. There Fr. Savine landed, and after saluting Fr. Mina, Rector of this church, we continued our journey. At 9 o'clock we arrived in New Orleans. On leaving the boat, I went straightway to the Rectory, where I found Frs. Borgna, Michaud, Moni, Bigeschi, Portier, Jeanjean and Caretta; took dinner there, after which I went to the Bishop's residence, where I saw Fr. Sibourd. Paid a visit to Fr. Anthony.
- 23 Tuesday. Went to see the Consul of France. Wrote to Fr. Odin,¹⁰¹ and to Fr. Dahmen,¹⁰² at Ste. Genevieve.
- 24 Wednesday. Early in the morning, came to the Monastery. After saying Mass there, I visited the Community, and, after dinner, the Novices. Wrote to the Bishop of New Orleans,¹⁰³ and to Fr. Potini¹⁰⁴ and the Nuns of the Assumption¹⁰⁵.
- 25 Thursday. Mass in the Bishop's church, and Benediction of the Bl. Sacrament. In the evening Benediction.
- 26 Friday. Mass in the same place. Benediction of the Bl. Sacrament. Wrote to Fr. De Neckere¹⁰⁶. Received a visit from the French Consul. Paid \$36.50 to the steamboat *Gen. Brown* for my passage and freight.
- 27 Saturday. Mass in the same place. Benedict. of the Bl. Sacrament. Saw Fr. Ganihl, the Pastor of *Mobile*.
- 28 Sunday within the octave of *Corpus Christi*. Came to the Monastery, and there said Mass, and at 3 p. m., administered the *Sacrament of Confirmation* to 12 girls.

Confirm-
ation 12.

¹⁰⁰ Cf. *St. Louis Cath. Hist. Review*, Vol, III, p. 319, Note 21. The letter herewith enclosed will inform you that your uncle etc. He was received in St. Louis amidst the roar of guns; all the population etc. I left him in good health. Beg you to mail the enclosed.

¹⁰¹ A most happy journey. Everybody is well.

¹⁰² Read the enclosed to learn the news. Send to the Seminary three pieces of gauze.

¹⁰⁴ Arrived here on the 22nd to everybody's astonishment. It is generally admitted that your trip will turn to the benefit of the Diocese. Fr. Portier has decided to keep the College until you come back. It seems that satisfactory arrangements may be made with Fr. Desmoulins. I think I prevailed on Fr. Bigeschi to remain in the Diocese.

¹⁰⁴ News of himself.

¹⁰⁵ Not recorded.

¹⁰⁶ Recorded only under date of June 5. Put in the List of the Deceased Fr. Gallagher and Thomas Moore.

- 29 Monday. Mass in the Bishop's church, and Benediction of the Bl. Sacrament. In the evening Benediction.
- 30 Tuesday. Mass in the same place. Benediction.
- 31 Wednesday. Mass in the same place. Benediction. Saw Mr. Du Bourg, the Bishop's brother ¹⁰⁷.

JUNE

- 1 Thursday. Mass in the same place. Benediction.
- 2 Friday. Celebrated Mass in the Cathedral; after which and a short exhortation *I confirmed* some *thirty* boys and *girls*. Went to see Mr. Burthe, whom I did not find at home.
- 3 Saturday. Mass in the Bishop's church.
- 4 Sunday. Mass in the same place. Saw Fr. Mina.
- 5 Monday. Mass in the same place.
- 6 Tuesday. Mass in the same place. The thermometer goes up to 90°.
- 7 Wednesday. Mass in the same place.
- 8 Thursday. I celebrated Mass in the Bishop's church. At 7 a. m., I administered the *Sacrament of Confirmation* to about *sixty* girls in the Cathedral. At 5 o'clock, I accompanied Fr. Sibourd to the boat. He, who for sixteen years exercised the functions of Vicar General of New Orleans, broken down by his age and labors, is returning to Europe, much regretted by all. Received a letter from Fr. Blanc.
- 9 Friday. Mass in the Bishop's church ¹⁰⁸.
- 10 Saturday. Mass in the same place.
- 11 IVth Sunday after Pentecost. Mass in the Bishop's church. At half past eight, assisted at High Mass in the chapel of the Monastery, where they celebrated the feast of St. Angela. I preached after the Gospel. After Mass I administered the *Sacrament of Confirmation* to *four* girls.
- 12 Monday. Mass in the Bishop's church. Received a letter from the Trustees of the Parish of St. Joseph ¹⁰⁹.

Confirm-
ation 30.

Confirm-
ation 60.

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ation 4.

¹⁰⁷ Cf. *St. Louis Cath. Hist. Review*, Vol. IV, p. 98, Note 67.

¹⁰⁸ Answer to Fr. Anthony Blanc's (Baton Rouge) letter: I consent that the church be built on the spot where three acres of land are offered you, and authorize you to accept this land in the name of Bp. Du Bourg, who is still Bishop of this Diocese.

¹⁰⁹ Letter to Fr. Potini. Am sending you the dispensation requested. Shall come to see you.

- 13 Tuesday. Mass in the same place. Answered the Trustees ¹¹⁰.
- 14 Wednesday. Mass in the same place. Received a letter from Fr. Saulnier.
- 15 Thursday. Mass in the same place. Wrote a Pastoral to the people of the Diocese for the Jubilee.
- 16 Friday. Mass in the same place. In the evening, heard a confession. Received a visit from a barefooted Carmelite, whose name is Joseph of the Expectation; he was coming from Mexico and asking the faculty to celebrate Mass; but, as he brought with him no dimissorial letters from either the Superior of his Order or the Bishop of Los Angeles, whence I could be sure that he was not under any censure and had left his country with the permission of his Superiors, I did not think that I could in conscience grant him the permission which he was begging. Went to see the Bishop's brother.
- 17 Saturday. Mass in the same place.
- 18 Vth Sunday after Pentecost. Mass in the Bishop's church, after which I administered the *Sacrament of Confirmation* to three boys and as many girls.
- 19 Monday. Mass in the same place. Fr. Portier, hitherto President of the College, communicated to me letters which he had received from Propaganda. He is ordered in the name of holy obedience to accept the Episcopal office and the charge of Vicar Apostolic, which he had refused. He will resign in the hands of F. Desmoulins, already designated by the Bishop of New Orleans, the president of the College and will sell to the Bishop, at two-thirds of the purchase price, all the furniture of house and school. Wrote ¹¹¹: 1. to the Right Rev. Bp. of New Orleans ¹¹²;

Publica-
tion of the
Jubilee
See No. 9

Confirm-
ation 6.

¹¹⁰ I answer your letter of the 5th inst. in lieu of Bp. Du Bourg. Your request to have Fr. Rosti in place of Fr. Potini, who wishes to leave, is most reasonable; and in case your pastor actually leaves, I will do all in my power to satisfy your wishes, although I must add, that, owing to the paucity of priests it may be very difficult to do as we would like. As I purpose to come before long to your parish, we shall have an opportunity to treat this affair *viva voce*.

¹¹¹ Letter to Madame Audé, St. Michael's, La., not recorded in the *Diary*. Shall be at St. Michael's on the 26th. Have everything in readiness for Miss Levêgue receiving the habit on the next day.

¹¹² Fr. Portier has received a new Brief and is commanded in the name of obedience to submit. He is to leave the College at the end of the month. Fr. Desmoulins will take his place. Fr. Portier will do what he had agreed with you in regard to the furniture; I, as your attorney in fact will give him notes. During the summer Fr. Jeanjean will take charge of the city house, whilst Fr.

2. to Fr. Dahmen¹¹³; 3. to Fr. Odin¹¹⁴; 4. to Fr. De Neckere¹¹⁵. Saw Mr. Guillemain, who told me that the interloper who occupies the parish of St. Charles will probably never give way. There is, therefore, so far no hope of sending Fr. Savine there. Went to see Mr. Gordon.
- 20 Tuesday. Mass in the same place. Wrote to the Bishop of New Orleans¹¹⁶. Pastoral letter to the Pastors and priests of the Diocese on the Jubilee.
- 21 Wednesday. Mass in the same place. Wrote to Frs Dahmen¹¹⁷, Odin¹¹⁸ and De Neckere¹¹⁹.
- 22 Thursday. Mass in the same place. I left New Orleans in company with Frs. Borgna and Caretta, and at 6 p. m., we reached St. John the Baptist's, where we were welcomed by Fr. Mina. Saw Fr. Savine.
- 23 Friday. Said mass in the church of St. John the Baptist. Saw Fr. De la Croix.
- 24 Saturday. Celebrated Pontifical solemn Mass in the church of St. John the Baptist, having for Assistant priest Fr. Savine, Deacons of honor Frs. De la Croix and Caretta, Deacon Fr. Borgna, who preached the sermon, and Sub-deacon Fr. Mina, pastor of that church. After dinner, crossed the river with Frs. De la Croix and Caretta and at 10 o'clock we arrived at St. Michael's.

Desmoulins will stay in the country with the boarders. These gentlemen will do most readily everything for the common good. Father Portier also shows a great deal of generosity. I am pretty sure Fr. Desmoulins will direct things well. He has sane views, is firm and persevering. He begs me to remind you your promise of physical apparatus. There will be \$200 to pay in November for repairs; no hope of getting then anything from the College: we will have to borrow them, for we cannot expect to get a delay, as Messrs. Gurly and Guyot have failed. If you could send some money.... Am leaving N. O. next Thursday, and after visiting some parishes of the Coast and of La Fourche, will go back to the Seminary.

¹¹³ When I come you will get a barrel of red wine, one of white wine, your bed, etc. For news read the enclosed (to Fr. Odin) before forwarding it.

¹¹⁴ Will leave here Thursday. Bp. Portier will come up with me: he will stay with us three months and will be consecrated in St. Louis. He has received his Bulls with order to accept under obedience.

¹¹⁵ Prepare an English sermon for the Consecration of Bp. Portier, which Tell Fr. Saulnier that I find the pretensions of the Irish in St. Louis unreasonable, and I shall not grant their petition. See F. G. Holweck: *The Language Question in the Old Cathedral of St. Louis*, in *St. Louis Cath. Hist. Review*, Vol. II, pp. 7-8.

¹¹⁶ This is certainly the letter above in Note 112, which, begun on the 19th, was finished only the next day.

¹¹⁷ This must be the date when letter above, in Note 113 was mailed.

¹¹⁸ *It.* letter in Note 114.

¹¹⁹ *It.* letter in Note 115.

- 25 Vth Sunday after Pentacost. Said Mass in the chapel S. Heart Convent. Saw the Convent, of which Madame Eugenia Audé is the Superior over eight Nuns and twenty-six girls. Assisted at High Mass, and after the Gospel preached.
- 26 Monday. Said Mass in the chapel.
- 27 Tuesday. Blessed the habit of the Society of the Sacred Heart and gave it to Justine Lévêque, who took the name of Louise. This ceremony was preceded by a short exhortation in which I commented upon this text: "Hearken O Daughter, and see: . . . forget thy people and thy father's house, and the king shall greatly desire thy beauty"¹²⁰. The ceremony finished, I said Mass. I probed the vocation of the Sister to whom I had given the habit.
- 28 Wednesday. Did not say Mass, on account of the trip I was to undertake. I set out with Fr. Caretta at half past nine, and we reached the place of Mr. Casimir Poursine at two p. m. We took dinner there, then crossed the river, and landed at Donaldsonville, where we were received by Fr. De Angelis. In the evening I received a visit of Mr. Johnson, Governor of Louisiana.
- 29 Thursday. Did not say Mass. We left Donaldsonville at 3 a. m., and at 6 o'clock we reached Assumption, where we were welcomed by Fr. Tichitoli, the Rector of that Parish. I visited the Convent, of which Sister Johanna Miles is Superior of the infant Community there, which consists of three Nuns, eight postulants and a few school-girls. Wrote to Fr. Potini¹²¹.
- 30 Friday. Said Mass in the church of the Assumption. At 9 p. m., the Right Rev. Portier arrived, bringing me a letter from Fr. Niel, dated from Rome. Wrote to Fr. Audizio¹²² and sent him his letter of appointment to the parish of St. Charles and Confessor of the Nuns; 2. to Fr. Rosti, wherein I advised him of the coming of Fr. Audizio, and asked him to turn over to him the administration of the parish and the care of the Convent, and to come to the Ascension, to discharge there the functions of Procurator of the house and Assistant of the parish under Fr. Tichitoli, who is to be Superior and Pastor; 3. to Fr.
- Gave the habit of the Soc. of the S. Heart to Justine Leveque in house of St. Michael
- Institution of Fr. Audizio as Pastor of St. Charles

¹²⁰ Ps. xliv, II.

¹²¹ Cannot go to St. Joseph's on account of the bad roads and of the lack of time. Therefore I beg you to come here (Assumption, La.).

¹²² Go to Grand Coteau to take Fr. Rosti's place. Enclosed is a letter for him. Am sending you faculties.

Jeanjean¹²³. Received letters: 1. from Fr. Potini¹²⁴; 2. from Fr. Bigeschi¹²⁵; answered the latter.

JULY

- 1 Saturday. Did not say Mass, because Fr. Portier had determined to leave for New Orleans, hence in the morning I wrote several letters which he was to take along: 1. to Fr. Niel¹²⁶; 2. to Fr. Borgna.
- 2 VIth Sunday after Pentecost. Said Mass in the chapel of the Convent. Assisted at High Mass and preached after the Gospel. Vespers in the church. Received letters: 1. from Fr. Borgna; 2. from my brother, in Italy.
- 3 Monday. Did not say Mass, as I was unwell. Answered Fr. Borgna's letter.¹²⁷
- 4 Tuesday. Did not say Mass, for the same reason as yesterday. Answered my brother¹²⁸. Received a visit of

¹²³ You will receive the copies of the Pastoral printed by Mr. Bressa. Please get the bill and settle it.

¹²⁴ Original in Archives of St. Louis Archdioc. Chancery. According to your promise I expected you here; Fr. Tichitoli was right, whether he intended to stop you, or knew your intentions, when he told me you would not come to St. Joseph's. There is something under all this. I had asked him to get you a boat at my expense; and you can still do it; as for me I cannot leave before Monday afternoon. At any rate you would not permit me to leave before I make arrangements for my successor, a thing which is necessary, as you will understand if we can have a talk.

¹²⁵ Shall be here Monday. Do me and Fr. Tichitoli the pleasure of coming. Grant you the faculty of blessing 3,000 rosaries. Beg you to visit the Convent from time to time and to hear the Confessions of such Sisters as will ask to go to you.

¹²⁶ Did not say anything about you in my letters to Rome, because I thought you would not go. Never ceased thinking God would make use of you to secure some recruits for this country. I do not believe that Bp. Du Bourg resigned, therefore nothing is to be done. My views agree with yours: so do come and we will work well together.

¹²⁷ If M. Michaud wants to go to the College, and Fr. Desmoulins agrees, I will send you Fr. Permoli, on the condition that Supper shall be taken at home and Community Exercises regularly performed. I consent to your having the first part of the Catechism printed by Mr. Bressa. Saw Fr. Bigeschi and asked him to give a mission at Iberville and to help you at Donaldsonville.

¹²⁸ Original of which in the archives of the Procurator Gen. C. M., Rome.—Received yours of March 20, a wonderfully speedy delivery owing to the distance. Have copied the greater part of it and sent it to Fr. Borgna; his silence, at any rate is not due to forgetfulness, but of neglect. You will have a good proof thereof in his next, namely, the picture which you were asking for. Indeed, I have yielded to his entreaties and posed for it; before I left New Orleans the face was finished and, so far as I could say, it is a good likeness. You will get it before winter, and will be indebted for it to Fr. Borgna. I am much pleased with your affection for our confreres and the hospitality you tendered to our Vic. Gen. and Fr. Ferrari. Perhaps you

Fr. Potini. He persists in his determination to leave his parish and return to Italy. I declared to him I could not in any way approve either.

- 5 Wednesday. Did not say Mass, for at half past four I left the Assumption with Fr. Tichitoli, and at half past seven we reached there. Received letters: 1. from Fr. De Neckere; 2. from Fr. Saulnier; 3. from Fr. Jeanjean.
- 6 Thursday. Did not celebrate Mass this and the following days; as I had been advised of the imminent coming of the boat, and did not know at what time it might pass along, I did not wish to miss the occasion. Wrote to the Trustees of the church of St. Joseph.¹²⁹
- 7 Friday. Still in the same place, awaiting the boat.
- 8 Saturday. Received letters: 1. from Fr. Borgna; 2. from the Right Rev. Du Bourg, New York¹³⁰; 3. from Madame Eugenia. This letter was brought by a girl who is going to St. Louis on the same boat as myself, and thence will go to St. Ferdinand. Wrote: 1. to Fr. Borgna¹³¹; 2. to Fr. Anthony de Sedella¹³². Waiting for the boat, the

will see Bp. Du Bourg before receiving this; he wanted to go to see you, but I told him it would be too tiresome a journey for him, and that you would go to Rome to see him. During his absence I have to divide my time between Missouri and Louisiana. I came down here at the end of May but left the city at the beginning of the yellow fever season. Various occupations. Future consecration of Bp. Portier: it would be a sight in Italy to see a Bishop 35 years of age consecrate another 31 years old. The parish where I am now is one of the most edifying of the diocese; the new convent there—the fifth established in the diocese since our coming. It is harder to establish colleges for boys: the one in N. O. has over 150 pupils; that in St. Louis is dying; the Jesuits at Florissant have a school for Indian boys; our Seminary is getting along fairly; but priests are too few. Regards to Mother and to various persons.

¹²⁹ Fr. Potini wishes to leave the parish. I cannot give you at this time Fr. Rosti, or anyone else, as I have no priest; but promise to do everything in my power to send you one. An understanding, though is necessary: you shall give him \$400, payable quarterly in advance.

¹³⁰ Original in archives of St. Louis Archdiocesan Chancery.—New York May 31, 1826. Am sailing tomorrow for Havre, together with Frs. Martial and Abell. Lost track of Fr. Brassac at Louisville; trust he is not somewhere sick. Stood very well the seven hard days of wretched trip overland. Neglect nothing for the furtherance of my projects. Have an understanding with Fr. Bigeschi about buying the land; but let him do the purchasing, and keep your and my name out of the transaction. Will look eagerly for letters from you. Had no time in New York to look after the mill; anyway could have done nothing, for want of money: have not even enough with me to pay for my passage, which I shall pay when I am in France.

¹³¹ News from Bishop Du Bourg; see his brother and communicate these news to him and to the priests.

¹³² I requested Fr. Borgna to go to Donaldsonville to preach the Jubilee, reckoning on your consent to absent himself a few days from the parish.

coming of which had been announced to us by Fr. Borgna, I spent the whole night practically without sleep.

- 9 VIIth Sunday after Pentecost. Did not say Mass, on account of the trip. At half past seven went on board the *General Brown*. From the purser I received letters: 1. from Fr. Borgna; 2. from Fr. Cellini¹³³; 3. from Fr. Saulnier; 4. from Fr. De Neckere.¹³⁴
- 10 Monday. At half past one p. m., we were in sight of the town of *Fort Adams*. Wrote: 1. to Fr. De Neckere¹³⁵; 2. to Fr. Saulnier¹³⁶; 3. to Madame Duchesne¹³⁷; 4. to Fr. Van Quickenborne¹³⁸. Sent printed copies of the Pastoral and Regulations for the Jubilee to Frs. De Neckere and Saulnier for the city of St. Louis, to Fr. Van Quickenborne for the parish of St. Ferdinand, and finally, for the parish of St. Charles, to the Jesuit who has charge of it.
- 11 Most prosperous journey. As the water still filled the
- 12 bed of the river there were no obstacles to our traveling day
- 13 and night. All my traveling companions were very decent.
- 14 We suffered a little from the heat; but towards the end the
- 15 temperature began to be more tolerable. I talked quite a

¹³³ Original in archives of St. Louis Archdioc. Chancery.—Bardstown, Ky., June 14, 1826. Perfectly satisfied at Bardstown. Suffered much in Europe, particularly in Rome. Fr. Baccari must have advised you that he granted me dispensation of vows. But lost my papers. Would like you to write to Bp. Flaget about it; desires also the Pontifical permission to practice medicine. About 400 intentions received when at Grand Coteau and acquitted.

¹³⁴ Original *Ibid.*—St. Louis, June 17, 1826. Am sending this through Fr. Audizio. Have been in St. Louis for a month, and suffer so much that doubt that I may continue the course of sermons undertaken. From recent experience, affording people a better knowledge of religion would bring them to the Church. You should even make sacrifices to foster the interests of the Church. From Bp. Du Bourg letter I concluded arrangements were made for my support here; this is not the case. Please send me a little strong wine; suffer since provision is exhausted.

¹³⁵ Received your letter at Donaldsonville. Wrote to Fr. Jeanjean for the wine. News of Fr. Niel, Bishop Du Bourg, Frs. Tichitoli, Borgna, Potini, Bishop Portier; sermon for the latter's consecration. Pastoral to be read in English.

¹³⁶ Pastoral letter. If you come to the Seminary, you will be most welcome and your visit may be useful in view of the arrangements to be made for the consecration.

¹³⁷ Saw St. Michael's; am delighted with it. News of Bishop Du Bourg; consecration of Bp. Portier.

¹³⁸ Pastoral letter. Kindly send one of your priests to Vide Poche for the Jubilee. I reckon on all your priests and clerics for Bp. Portier's consecration.

- 16 great deal about the Catholic religion with Mr. Street, an
 17 excellent young man, and well educated; I expounded to
 18 him the truth, and, as a result, he abandoned the prejudices
 which he nourished against the Catholic church.
 Wrote to Fr. Saulnier about sending the girl to Florissant
 by the first opportunity.
- 19 Wednesday. Feast of St. Vincent de Paul. At half past
 six, we landed at Mr. Taylor's, in *Bois Brulé*, about ten
 miles from the Seminary. As soon as my baggage was
 unloaded on the bank, I got a horse, and at once started
 for the Seminary, arriving at the church at half past ten.
 The Mass was already begun. I learned that Albert
 Thompson, a pupil of the Seminary, had died three weeks
 before. I found everything else in good running order.
 A number of letters had come for me during my absence:
 1. one of Fr. Baccari, dated December 30; 2. one of Fr.
 Niel, of December 27; 3. another of the same, January 6;
 4. another of Fr. Baccari, January 6; 5. one of Fr. Cel-
 lini¹³⁹; 6. one of the Right Rev. Bishop David, May 5;
 7. one of the Right Rev. Bishop Flaget, May 26¹⁴⁰; 8. one
 of Sister Johanna, May 26; 9. one of Fr. Potini. I saluted
 all after Mass, and was received with joy. Assisted at
 Vespers in the church. Saw the Nuns, and heard their
 Superior had gone to Kentucky.
- 20 Thursday. Said Mass in the Seminary Chapel.
- 21 Friday. Chapter; went to confession. Mass in the
 chapel. Resumed my classes of theology and philosophy.
 I announced to Messrs. Vergani, Paquin and Timon that
 they would be ordained to the priesthood next September;
 and to Messrs. Loisel and Chalon that they would receive
 the Subdeaconate.

¹³⁹ Original in archives of St. Louis Archdioc. Chancery.—Bardstown, Ky., May 23, 1825. Practically the same as that which was analyzed above in Note 133.

¹⁴⁰ Original *Ibid*.—Received last week letter of Bp. Du Bourg on his way to New York and to Europe. Said he had undertaken this trip at the instance of his clergy for the good of the diocese; but did not state the purpose of that trip. We are afraid he may have once more obtained your consent for the postponement of the division. If so, the letter I wrote to Father Baccari might turn to your harm; do let me know. Fr. Cellini wrote me last year from Rome that he would like to work in my diocese; signified my consent if his Superiors agreed. He said they were willing on the condition he should continue to belong to the Congregation. Was very much surprised when, in an interview, he told me he had left your community; upon my asking him whether he had any papers attesting his freedom, he declared he had lost them, but added you had been advised by Rome and he would write you about it. Kindly give me all the information capable of directing my course of action. Want peace with everybody and, above all, within my diocese.

- 22 Saturday. Mass in the chapel. Wrote. 1 to the Right Rev. Bp. Flaget¹⁴¹; 2. to Fr. Cellini¹⁴²; 3. to Fr. Niel¹⁴³. In the evening, Confessions of the Seminarians.
- 23 Xth Sunday after Pentecost. Early in the morning, Confessions of the Brothers. Mass in the chapel. Did not assist at High Mass. Wrote to the Right Rev. Bishop David¹⁴⁴. Vespers in the church.

¹⁴¹ Gave neither any promise or consent to the postponement of the division, nor any commissions to obtain that postponement, because I hold the dismemberment necessary for the good of Missouri. Even last year I did not write to stop the division, and told the Bishop I would abide by the Holy See's decision. Lately he did not ask me to take any steps in the matter. Himself is convinced that it will be made sooner or later: hence his desire to have a seminary in Louisiana. This is the main purpose of his journey: he hopes to get money and subjects for its realization, and I encouraged him in this. I am sure he has no other object in view, but as he made a mystery of it all, please do not say anything about it, except to Bp. David.—*Curriculum vitae* of Fr. Cellini. I am sure he comes with intentions most pure; but found him very self opinionated: hence his complaints. You heard, no doubt, of the affair at Grand Coteau. I am certain he is not guilty of what was then imputed to him. After this unfortunate occurrence he came here very much incensed, and left for Rome, determined to leave the Congregation. He did not live in our house there; he asked for the demission of his vows, and got it. Fr. Baccari wrote to me about it. He is, therefore, absolutely free. I hope he may find happiness in your diocese.

¹⁴² From your two letters I learn of your resolution to work in Kentucky. Fr. Baccari wrote to me that on your repeated request he had given you the dispensation of your vows. Best wishes for your happiness in Diocese of Bardstown. Looked for your faculty to practice medicine, but did not find it. Remember that when you left here, I gave you all your papers.

¹⁴³ Your letters of December 27 and March 6 received only July 19. Bishop Du Bourg's journey to Europe obliged me to go to Louisiana. The defection of some priests caused the prelate to endeavor to get some new subjects and means to establish a seminary in Louisiana. Answered exactly your previous letters; my silence with our Vic. Gen. in your regard was due to my thinking you would not go to Rome, and when from Paris you wrote me you were going, it was too late. No change in our plans so long as I am Coadjutor. As to subjects for this Diocese, you know our situation and the requisite qualities; a condition indispensably to be stipulated is that they engage themselves to remain here forever: hence they must have not only an Exeat but a declaration of the Ordinary renouncing all jurisdiction over them. You know what good could be done in St. Louis through the College: hence suitable subjects from France and Ireland would be welcome. Do not forget either our Seminary at the Barrrens: a few suitable recruits for the Congregation would enable us to do something for the Indian Missions as all here desire that kind of work. The Seminary has become the center of a number of missionaries around. If we had priests and means we would be able to work an untold amount of good. Coming ordinations: we do not lose entirely our time as you see. So do all you can—this in the supposition I am to be Bishop of St. Louis; but Bp. Du Bourg has the first choice.

¹⁴⁴ Have yours of May 5. Had already your answer with Bp. Flaget's. I have remained firm in my resolution, and Bp. Du Bourg's trip shall not alter it. Bp. Flaget will communicate to you my letter on this subject. In Louisiana the establishments are in good running order. The College of N. O. has over 200 pupils; Fr. Desmoulins is to be president, now that Fr. Portier is about to be consecrated. He is coming for that purpose to St. Louis in the

- 24 Monday. Mass in the chapel. Received letters from Fr. Saulnier and Mrs. (Widow) Brazeau, through her boy N. Brazeau, who was sent to the Seminary for his education.
- 25 Tuesday. A few Confessions. Mass in the chapel. Assisted at High Mass in the church. Wrote to Fr. Borgna.¹⁴⁵
- 26 Wednesday. Mass in the chapel. Wrote to Fr. Tichitoli¹⁴⁶ and to Fr. Potini.¹⁴⁷
- 27 Thursday. Mass in the same place. Received letters: 1. from Mr. Doyle; 2. from Fr. Dahmen.
- 28 Friday. Chapter; went to confession. Mass in the chapel. Wrote to Fr. Dahmen¹⁴⁸ and to Mr. Rozier.¹⁴⁹

fall. He is very talented, zealous and most pious; Fr. Sibourd esteemed them very highly; as he has some means, he will not have to depend on the people for his support. Frs. Maenhaut at Pensacola, and Ganihl at Mobile are all his clergy. The Ursuline Convent could not go better. They have 12 novices and 90 boarders. The house of the Heart at St. Michael's counts already 12 Nuns and 30 boarders; their establishment at Grand Coteau is almost as large. Finally the Loretines have a house at Assumption in which there are already eight postulants. Fr. Tichitoli is their director: for the first time since I know him he told me he is in good health. In Missouri, the Jesuits (four priests, five scholastics and three Brothers) educate a dozen of Indian boys; the ladies of the S. Heart also at Florissant have some 30 boarders; our Convent at Bethlehem is going on slowly; finally in our Seminary we have 3 priests, a dozen of Seminarians and some ten boys, to whom must be added 10 Brothers and a few workmen. The soil is not as spiritually ungrateful as that of Louisiana. Missions around the Seminary; success of Fr. De Neckere in St. Louis. Heard from Fr. Niel that the Association of the Prop. of the Faith is going to put us on their list and the Pope is inclined to help this mission; he is going to give orders that 3 Missionaries and money be sent us. Providence seems to look down favorably upon us. No news as yet concerning the division. Bp. Du Bourg has the first choice; what will become of me, if he selects St. Louis? Had hoped to see you this year, but the consecration of Bp. Portier and the absence of Bp. Du Bourg forbid. Regards to Mrs. Smith.

¹⁴⁵ Reached here the 19th. During my absence one of our philosophers, Albert Thompson, was carried away by typhoid fever. All the others are well. Have found things in good shape; very nice crops. Fr. De Neckere is at St. Louis; the matter is no longer with his lungs, but with his liver. Fr. Permoli gave a mission in Frederickstown in my absence; broached to him the subject we spoke of: he is ready for anything; he begins to speak English. Vergani, Paquin and Timon will be ordained in September. A brace for Bro. Donati; not enough straw hats for all.

¹⁴⁶ Arrived all well; Thompson. The Superioress of the Nuns went to Ky. with Sister Lucretia for the Mother's election. Fr. De Neckere in St. Louis. ¹⁵⁵ Masses said last year for your intentions; we have begun the 50 you gave me. The Superioress down there tells me she might have sent a barrel of sugar to the Sisters here; she will do well. Have a dozen large-brimmed straw hats made for us.

¹⁴⁷ Arrived; all well; Thompson; letters of Frs. Niel and Baccari. There was one for you; it was forwarded to N. Orl.; Fr. Borgna opens Fr. Odin's letter to me, he will find it and send it to you.

¹⁴⁸ The red wine was sent you by Bp. Portier, as a compensation for what you gave to his cousin, and the white wine by Fr. Borgna. Paid \$8.50 for freight.

¹⁴⁹ Am sending you a letter of credit for \$307, which will be paid at once by Fr. Borgna. Put only \$200 to my credit and send me \$107 by the bearer.

- 29 Saturday. Mass early in the morning. Confessions of the Nuns. In the evening, Confessions of the Seminarians. q. f.¹⁵⁰
- 30 XIth Sunday after Pentecost. Early in the morning, Confessions of the Brothers. Mass in the chapel. Wrote to Fr. Portier, Bp.-Elect of Oleno¹⁵¹. Assisted at High Mass. I asked the parishioners to get busy about making lime. Preached on the Sunday Gospel. The miracles which Christ wrought for the cure of the body are a figure of those which he works in behalf of the souls. The deaf and dumb are those who grovel miserably in the state of mortal sin. They are deaf: 1. to the inspirations; 2. to the admonitions; 3. to the preaching of the word of God. They are dumb: 1. because they do not wish to converse with God in prayer; 2. they do not wish to confess their sins to the priest. In order, therefore, etc. Vespers in the church.
- 31 Monday. Early in the morning, Spiritual Conference to the Seminarians, on Humility (Walker¹⁵²). Without this virtue, we can be neither Christians, nor truly members of the clergy. Mass in the chapel. Frs. Saulnier and Dahmen arrive at the Seminary. Received a letter from Fr. De Neckere¹⁵³ and one from Mr. Rozier.

AUGUST

- 1 Tuesday. Early in the morning, Spiritual Conference of the Community, on Humility. Without this virtue we can be neither truly Christians, nor true Missionaries (Bro. Oliva and Mr. Paquin). Mass in the chapel.

¹⁵⁰ We miss the meaning of these letters.

¹⁵¹ Found here two more letters of Fr. Niel. I think the resignation he had been speaking of is nothing else than the consent necessary for the division; two letters of our Vic. Gen. make no mention of it. No letters from Propaganda. Preparations for your consecration are being made: I promised all our priests and Seminarians they would go. Ordination in September: your cousin (Chalon) will be made subdeacon. If we could have your consecration on St. Andrew's day, which falls on Thursday, we could have all the priests of Missouri.

¹⁵² "Edmund Isaac Ferdinand Walker, son of Abraham Walker and Anna Smith, born in Alexandria, D. C., the 17th of March, 1809, embraced the Catholic Religion, and was baptized in St. Louis by Fr. Saulnier the 1st of November, 1825; came to the Seminary — of —; was permitted to wear the ecclesiastical dress the —." Rosati Catalogus Alumnorum Seminarii S. Mariac, p. 71.

¹⁵³ Original in archives of St. Louis Archdioc. Chancery.—St. Louis, July 26, 1826. Most pleased to hear of your return and of your coming here for Bp. Portier's consecration. Fr. Saulnier will give you all the news. Am still losing in health. Cannot prepare sermon; Fr. Verhaegen will do better than I.

- 2 Wednesday. Mass in the same place. Wrote to Fr. De Neckere¹⁵⁴. Frs. Saulnier and Dahmen left.
- 3 Thursday. Mass in the same place. Wrote to the Archbishop of Dublin.¹⁵⁵
- 4 Friday. Early in the morning, Chapter; went to confession. Mass in the chapel.
- 5 Saturday. Mass early in the morning. Confessions of the Nuns. Received a letter from Fr. De Neckere¹⁵⁶ and another from Fr. Dahmen. In the evening, Confessions of the Seminarists.

At 7 p. m., arrived Fr. Anselm Augero, a native of Menton, in the Diocese of Nice. He had obtained from the S. C. of Propaganda the permission, dependent on the consent of his Ordinary, to come to this Louisiana Mission, and to pass under the direction and *dependence* of the Bishop of New Orleans, whom he must obey in all things, and from whom he must receive approbation and faculties. This permission was first given him by Card. Litta on November 21, 1818; and again by Card. de Somalia on May 30, 1824. The consent of his Ordinary likewise was granted him on February 4, 1819. Nevertheless, after leaving his country he remained in France, first in the Diocese of Bordeaux, then for eighteen months in that of La Rochelle. Finally from the Bishop of La Rochelle he obtained leave to quit the Diocese, on April 25, 1826. As the authentic documents which he showed me manifest that he is not under any censure, and has come to this country with the permission of his Superiors, I gave him the faculty to say Mass. And in order to give him the opportunity to learn English, a language which is necessary to the Missionaries in this portion of the Diocese, I have kept him in the Seminary. Time will manifest whether he may be applied to the ministry. Through him I received letters: 1. from Fr. Borgna; 2. from Fr. Jeanjean; 3. from the Right Rev. Portier. Received also letters: 1. from Fr. De Neckere; 2. from Fr. Dahmen.

¹⁵⁴ Am still reckoning on you for the consecration sermon.

¹⁵⁵ To the Most Rev. Daniel Murray. Thanks for the reception tendered to Fr. Niel on his first visit to Dublin. Beg the same favor for a second visit the same priest intends to make before coming back to America.

¹⁵⁶ Original in archives of St. Louis Archd. Chancery.—St. Louis, July 31, 1826. Am in very bad shape. Enclosed certificates of Dr. Brun; Dr. Lin. of Ste. Genevieve, could confirm the statement. It is all the worse, because, moreover, I am inclined to melancholy. Ask therefore to make use of the last means left me to recuperate, namely to go back to my native land. As to the expense, there are people here offering to help me.

- 6 XIIth Sunday after Pentecost. Early in the morning, Confessions of the Brothers. Mass in the chapel. Wrote: 1. to Fr. De Neckere¹⁵⁷ at St. Louis; 2. to Fr. Dahmen¹⁵⁸; 3. to the Right Rev. Portier¹⁵⁹; 4 to Fr. Jeanjean¹⁶⁰; 5 to Fr. Borgna¹⁶¹; on that account, did not assist at High Mass. Mr. Timon preached. Vespers in the church.
- 7 Monday. Early in the morning, Spiritual Conference to the Seminarians, on the Exercise of the Presence of God (Mr. Tucker, L.). 1. Motives: it is an excellent means, (a) to resist temptations, (b) to avoid sin; (c) to make progress in virtue; (d) to find comfort in all the difficulties of this life. 2. Means (a) from the sight and consideration of the creatures turn our thoughts to the Creator; (b) recite in God's presence the prayers which we so often recite before and after the principal actions of the day. Mass in the chapel. Wrote to Fr. Saulnier.¹⁶²
- 8 Tuesday. Spiritual Conference of the Community, on the virtue of Obedience. 1. Motives: (a) it delivers us from the danger of falling into sin; (b) it adds merit to all

¹⁵⁷ Your letter afflicted me most deeply. As I do not wish to have anything to reproach myself with, I grant you the permission. Go to Flanders; when you are better, go to Rome, and if the Doctors and Superiors decide you cannot come back, somebody else will be sent here and you will stay there as procurator of our missions. Want to see you before you go: will give you all your papers and letters. As to the means, I have nothing: all I can do is to give you 500 fr. sent by Fr. Niel and addressed to Fr. Saulnier. You may find somebody to advance you that sum.

¹⁵⁸ Received your and Fr. De Neckere's letter. Answered him by mail. You may write to him to let him know (as above).

¹⁵⁹ Behold crosses are coming to you before the one you will wear on your breast. The episcopal character should not be permitted to be made an object of obloquy; in reminding people of the respect due to it neither humility nor mortification are offended. Even if the writer of the letter in question wanted only to jest, he should have observed proprieties. Tell this to the man, and invite him to reflect on the license he gave himself to open your letters without your leave; if he confesses his fault, pardon him; but if he manifests that he wrote as he did in earnest, take him by his word and trust to Providence to find a pastor who speaks English. I at any rate, doubt his constancy. Am sorry you have still to teach; try to find a professor. You are not the only one to have troubles; mine never cease. We must turn them into store for the next life. Pray that I may more faithfully practice that.

¹⁶⁰ Thank you for the information sent. Fr. Angero's papers were all right. Permitted him to say Mass and invited him to stay in the Seminary to learn English; that will give us time to know him. Mr. Lawrencet may come, but before he starts, remind him that our food, though wholesome, is not that of N. OrL., and water is our only beverage; we have rooms only for the priests; hence he will have to sleep in the dormitory and work in the study hall. He may have some work for about an hour and a half every day, the rest of the time will be his own.

¹⁶¹ Fr. Angero (as above). Fr. De Nekere's illness and permission to go to Europe. Two letters from Fr. Baccari.

¹⁶² Death of Fr. Bernard (de Deva); put his name in the Necrological list. Fr. De Neckere; Fr. Angero (as above).

our actions; (c) it gives us security and comfort in this life. 2. Means: (a) Contemplation of the life of Christ; (b) consideration of the Rules concerning this virtue. Mass in the chapel. Wrote to Emmanuel West.¹⁶³

- 9 Wednesday. Mass in the chapel. Wrote to Fr. Baccari.¹⁶⁴
- 10 Thursday. Mass early in the morning. Conference to the Nuns, on the consideration of ourselves.
- 1 Friday. Chapter; went to confession. Mass in the chapel.
- 12 Saturday. Mass in the chapel. In the evening, heard the Confessions of the Seminarians. Received a letter from Fr. Dahmen. Testimonial letters to Fr. De Neckere who is going to Europe.

¹⁶³ Emmanuel West, Edwardsville, Ill. Your step-daughter, Mary Canal, having tried her vocation for several months at Bethlehem, judges she is not called to a religious life. The Superiors agree. Therefore please send for her: to wish her to remain would be against her happiness and freedom.

¹⁶⁴ 1. Letters received; thanks for visiting my family. 2. Fr. Niel: did not think he was going to Rome; when I learned he was, too late to write. 3. Fr. Cellini is in Ky.; good intentions, but self-opinionated. 4. Bp. Du Bourg: also excellent intentions; greatly attached to the Congregation; he, too, has his own ideas. The ownership of the Seminary property has been made as secure as possible; moreover, the Bp. had me lately make a deed as his attorney. Anent the Smith donation: the Bishop wishes to see it go through when Cellini received it in his own name, he did not approve of it, owing to certain circumstances which stirred much gossip. I thought I ought in this affair follow St. Vincent's maxim and example, and hope that Providence will help us otherwise. Had Fr. Cellini been less precipitate, and followed my wishes, everything would have been done without noise, scandal and opposition. With regard to the Bp.'s disposing of the subjects of the Congr., I have had sometimes to complain that I had not been forewarned of the moves; but the case was urgent and I was far away; he never failed to notify me, and when I insisted he changed his policy. It is but just to add that our own men were the first to ask him for their change, some even without vouchsaying a word to me about it. 5. Fr. Potini has given me much trouble ever since he came to America; he is very self-opinionated. He wants now by all means to go back to Europe; he manifests an intolerable spirit of independence. I remonstrated with him, but in vain. He does not want to come to Seminary; and all that he condescended to tell me is that he will go to Europe when he finds a companion. 6. Fr. De Nekere sick; gave him leave to go; will first go home, then to Rome, and thence as the Superiors, etc. 7. Present condition of the Seminary. Three priests to be ordained: one Mr. Paquin is in poor health; Mr. Timon; Indian Missions. They will remain this year in the Seminary to exercise in controversy and write sermons. The brothers are well, although some of them think too much of Italy. 8. The foundation of a Seminary in Louisiana is necessary; our confreres there ought not to be reunited under a Superior. Fr. Tornatore. By all means they ought not to be left separated as they are. New Orleans is no good for us. 9. I cannot send Fr. Aquaroni either to Portage des Sioux, or to the Mines or to New Madrid. 10. I do not know what will be done in regard to the division of the Diocese. Bp. Du Bourg has the first choice; should he select St. Louis I do not see how I could prevail upon myself to accept N. Or. 11. The Church: Bro. Olivia works constantly at the stones; we continue to prepare the materials, and at present are making cement. Hope to begin the foundation this fall.

- 13 XIIIth Sunday after Pentecost. Early in the morning, Confessions of the Brothers. Mass in the chapel. Assisted at High Mass, during which I preached on the Gospel of the day. 1. Leprosy of the body is a figure of sin. 2. The Lord sends to the priests and to the Sacrament of Penance. 3. Only one came back . . . Thanksgiving. After Mass I talked to the people on the necessity not to grow slack in regard to the building of the church. The parishioners were divided into 10 bands, each of whom has its own leader, and two bands ought to work every week for three days each. Vespers in the church.
- 14 Monday. Early in the morning, Mass in the chapel. Confessions of the Nuns. Wrote to the Rt. Rev. Bishop David¹⁶⁵ and to Fr. Derigaud.¹⁶⁶ In the evening, Confessions of the Seminarians and Eu.
- 15 Tuesday. Assumption of the Bl. V. Mary. Early in the morning, Confessions of the Brothers, and of others. Celebrated Pontifical solemn Mass in the church. Mr. Timon preached. After Mass, was read in the church the list of the parishioners, divided into bands. Pontifical Vespers in the church, after which veneration of the Relic of the Bl. V. Mary, and Litany.
- 16 Wednesday. Mass in the chapel. Wrote to Fr. Saulnier.¹⁶⁷
- 17 Thursday. Mass in the same place. Received: 1: two letters from Fr. Tichitoli; 2. one from Madame Duchesne.
- 18 Friday. Chapter. Mass in the same place. Answered Fr. Tichitoli.¹⁶⁸
- 19 Saturday. Mass in the same place. In the evening, Confessions of the Seminarians.
- 20 XIVth Sunday after Pentecost. Early in the morning, Confessions of the Brothers. Pontifical Mass in the chapel,

¹⁶⁵ If Bp. Du Bourg selected St. Louis, do you think I could refuse New Or! The motive is the same which was accepted when I refused the Vicariate of Miss. and Ala.

¹⁶⁶ Since I left Ky. have often enquired about you, and have always received consoling news. Congratulations. Our brother gardener would like to have some seeds.

¹⁶⁷ Am sending a list of various objects which I need. Mr. Hayden will make the choice. If you cannot pay, do not worry about it.

¹⁶⁸ You may call any priest. The instruction of young ladies is a work of interest for the public good and religion. It can be applied to the Monastery according to the intention of the testator. As to what should be given for alms, as he left that to the discretion of . . . any amount will. In regard to the land of Mr. B., it would be necessary he should have enough to live with his family. Since the intention of Fr. B(ernard) seemed to give him the means to live.

in which I conferred the four Minor Orders upon Mr. Gabriel Chalon, being assisted by Frs. Permoli and Augero, and Mr. Vergani, deacon. Assisted at High Mass, during which I preached on the Gospel of the day. Vespers in the church.

- 21 Monday. Early in the morning Spiritual Conference to the Seminarians, on the Devotion to the Bl. Virgin (Mr. Mascaroni). Mass in the chapel.
- 22 Tuesday. Spiritual Conference of the Community (Fr. Odin), on the Devotion to the Bl. Virgin. After the Conference was read the Consecration of the Congregation to the Bl. Virgin. Fr. Dahmen came from Ste. Genevieve to the Seminary.
- 23 Wednesday. Mass in the same place. Wrote to the Bp. of New Orleans.¹⁶⁹
- 24 Thursday. Early in the morning, Confessions. Mass in the Chapel. Assisted at High Mass. Fr. Dahmen left in the afternoon. At four o'clock Fr. De Neckere arrived. Received a letter from Madame Duchesne.

Fr. De Neckere, unable to regain here in America his health, which is failing, according to the advice of the physicians, is returning to Europe. I gave him the necessary permissions and faculties, on the condition that he should always consider himself as belonging to this Mission; therefore, after he recovers his health in Flanders, he should repair to Rome, whence, if his strength permits, he will come back to America; if his strength does not permit, according to the judgment of the Superiors and of the doctors, he shall remain in Rome, so that somebody

¹⁶⁹ Came back July 10: Thompson dead; Fr. Bernard also died. His housekeeper is given her freedom, with all her children; he leaves her the furniture, except the chapel and mantel-clock, destined for the Nuns of the Assumption. All the rest is to be sold at auction, and after the debts are paid, and the stipends for 1000 Masses are sent to the Capuchins of Castille, the money will be divided into three parts: one to go to the Capuchins of Castille for the Missions; another to two of his sisters; and the third for some good work interesting the public weal and religion at the designation of the pastor of the Assumption, another priest selected by him and the parish judge. Finally the lands of the second concession are to be given to poor people who are not known as lazy and shiftless. Fr. Audizio went to Grand Coteau; Fr. Rosti is with Fr. Tichitoli; Fr. Potini has left his parish; he wants to leave America. Fr. De Neckere wrote repeatedly, had people write to me about his health. I gave him permission to go back to Europe. There came a priest from Nice, Angero by name: I will send him to St. Joseph if the Trustees agree to give him the same salary they gave to Fr. Potini. Fr. Tichitoli has not for some time gotten anything from the parish. The interloper is still at St. Charles; but Fr. Mina wrote to Borgna that before long Fr. Savine would be able to go there. Bp. Portier is still at the College; in the fall Fr. Desmoulins will return to the city with the boarders and will take his place. All the rest is as when you left.

else may be sent here from there, and he will act as the Procurator of our American Missions. As Bishop and Superior of the Congregation I gave him testimonial letters.

- 25 Friday. Chapter. Went to confession. Mass in the chapel. Wrote letters: 1. to the French Consul of New York¹⁷⁰; 2. to the Superior of Amiens, a priest of our Congregation¹⁷¹; 3. to the Catholics of Belgium¹⁷²; 4. to Fr. Niel¹⁷³; 5. to Fr. Perreau, Vic. Gen. of the Great Almoner of France¹⁷⁴. Received a letter from Fr. Dahmen.
- 26 Saturday. Mass early in the morning. Confessions of the Nuns. Wrote to Fr. Baccari¹⁷⁵. Fr. De Neckere left;

¹⁷⁰ Request for passport in behalf of Fr. De Neckere.

¹⁷¹ Father Peter de Wailly. On January 16, 1827, the *Brief Anteactae temporum* of Pope Leo XII put an end to the division of supreme authority, existing since 1804, between the two Vicars General, and appointed Fr. De Wailly Superior General.—Bp. Rosati recommends Fr. De Neckere.

¹⁷² *Copiae Litterarum et Documentorum Officialium Rmo Josepho Rosati, Epo. No. 12.*

"JOSEPH ROSATI, by the grace of God and of the Holy Apostolic See, Bishop of Tenagra and Coadjutor of New Orleans, to the Catholics of Belgium, health and benediction in our Lord Jesus Christ.

Being in the necessity to grant Leo de Neckere, priest of the Congregation of the Mission in the State of Missouri, America, permission to go to his native country, it being, according to the opinion of physicians, the only means whereby he may recuperate his health, I would regard myself unfaithful to divine Providence, did I not profit by this opportunity to interest your charity in behalf of the poor Mission of Missouri. True it is that you manifested more than once your zeal for the Propagation of Religion by the generous gifts which your piety bestowed on the Rt. Rev. Bp. Du Bourg and the late Fr. Nerinckx. Still will it be presuming too much of your charity, if I appeal to it at the time the most crucial, and for the most noble and most generous undertaking which ever presented itself since the establishment of this diocese, namely, the Missions to the poor Indians, which are to be inaugurated in the near future? You are too well aware of the numberless privations to which the Missionaries are daily subject in these wildernesses, the difficulties inseparable from that laborious ministry, for me to expatiate on these details; suffice it to say that the piety of the faithful of Europe is the only thing we can resort to in order to obtain the means to pursue this apostolic work. Your great examples in the past embolden me to address myself to you in the present occasion, and reckoning on your sentiments of faith and religion, I pray God to shower upon you all kinds of benedictions."

¹⁷³ Wrote to you on July 22. As Fr. De Necker is going to Europe, I repeat what I wrote at that date, lest my letter be lost (same as above Note 143).

¹⁷⁴ Gratitude for the interest taken in the Missions of Missouri, and for the welcome tendered to Fr. Niel. For whatever success he meets with, the Catholics of this district will be indebted to you, and they will not fail to offer their prayers and their good wishes for those to whom they owe the means to know and practise their religion.

¹⁷⁵ This will be mailed by Fr. De Neckere as soon as he lands in France. In case my other letter be lost, I say here I gave him permission to go to Europe, because the doctors et. If he recovers, he will come back; otherwise he will stay in Rome, and you will send someone in his place.

- Fr. Odin accompanied him to Ste. Genevieve. Answered Fr. Dahmen¹⁷⁶. In the evening, Confessions of the Seminarians.
- 27 XVth Sunday after Pentecost. Early in the morning, Confessions of the Brothers. Mass in the chapel. I did not assist at High Mass, but remained at home and wrote: 1. to Fr. Cessarii¹⁷⁸, Superior of our house of Fermo. 3. to my brother¹⁷⁹, Sora. Vespers in the church. Received a letter of Mr. Brazeau, and a petition of some Irish Catholics of St. Louis, who complain that no sermon is preached in English at Mass, but after Vespers; they ask, therefore, that the priests preach alternately in French and English.¹⁸⁰
- 28 Monday. Early in the morning Spiritual Conference to the Seminarians, on avoiding dissipation of mind. 1. Motives: (a) it is harmful to piety; (b) to studies; (c) it helps temptations and sins. Means: (a) silence; (b) study; during recreations, raise the mind to God (Mr. Jourdain). Mass in the chapel.
- 29 Tuesday. Spiritual Conference to the Community (Mr. Timon) on zeal for our perfection. *Motives*. Because without this zeal for perfection we cannot correspond to the end for which 1. we were created; 2. we were redeemed; 3. we were called to the Congregation. *Means*. 1. the spirit of our vocation; 2. observance of rule; 3. of our office. Mass in the chapel. Fr. Odin baptized Louis, the chief of the Nation *Shawnee*.
- 30 Wednesday. Mass in the chapel.
- 31 Thursday. Mass early in the morning in the chapel. Conference to the Nuns. Received a letter of Fr. Audizio.¹⁸¹

¹⁷⁶ Grant dispensation, in case you have not the necessary faculties. The alms for the 3d degree is \$10., not included in the \$10. for the dispensation of bans. I will buy the tobacco you speak of: send it here by the first opportunity. The certificate you ask for will be sent you if Mr. P. comes.

¹⁷⁷ Will continue to write, in spite of your silence. Introducing Fr. De Neckere.

¹⁷⁸ Did not write since we parted, because etc., etc. News. Wish to hear from you.

¹⁷⁹ Original in Archives of the Proc. Gen. C. M., Rome.—News: good health; back in the Seminary; occupations, coming retreat and Ordination; laying of corner-stone of the church; consecration of Bp. Portier. Fr. Borgna wrote to you. Death of aunt Louise; greetings to all.

¹⁸⁰ Cf. F. G. Holweck: *The Language Question in the Old Cathedral of St. Louis*, in *St. Louis Cath. Hist. Review*, Vol. II, p. 9010, where that petition is reproduced in full.

¹⁸¹ Original in Archives of St. Louis Archdioc. Chancery.—The people of Grand Coteau think he will not do, because he cannot speak English.

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